Thank you, dearest Olives, past and present — for all you've been and all you've seen. May this music bring joy and comfort to your journeys.

Thank you to all the women whose amazing work is heard on this album. Your creativity and your love have carried my songs farther than my own dreams could take them.

Thank you to the women whose financial support made this album possible.

And THANK YOU, HP.

TURNING IT OVER
(Meg Christian)

Summer is fading
The wind's a little cold
I feel the seasons as they're turning
In my soul
And I'm feeling kind of lonely
But I'm mainly ok
I'm just all I can handle at the moment
Feeling my changes
Feeling my pain
Turning it over
(Such a relief to let go of the reins)
I'm turning it over again

Trying to save you
Trying to please
I nearly tore up your house
Looking for my own keys
Now I'll clean up all my mess
And I'll go on my way
And I'm all I can take at the moment
Turning the corner
Turning the key
Turning it over
(To the One who can run it without any help from me)
I'm turning it over again

And oh these revolutions
Slowly spin me out
And draw me in . . .

Oh one thing's for certain
One thing's for sure
I just cannot fight with anybody
Any more
All that old righteous anger
Just ate me to the core
And all I have left are these moments
Of turning for comfort
Turning to friends
Turning it over
(Keep taking it back, then I have to do it all again)

And oh our revolutions
Slowly spin me out
And draw me in . . .

I read the morning paper
I play my guitar
I listen for my music
I wonder how you are
And I'm afraid of my freedom
But my running days are done
So I start to sit still in my moments
Sitting through changes
Sitting through pain
Look in the mirror and
Finding a friend
Turning it over
(Takes so much practice but it's making me sane)
So I'm turning it over and over and over again and again

© 1979 Meg Christian (Thumbelina Music BMI)
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Meg Christian: lead vocal, classical guitar *
Diane Lindsay: electric bass
Bernice Brooks: drums
Mary Watkins: Fender Rhodes electric piano
Cris Williamson, Vicki Randle, Meg: supporting vocals, pencils
Bay Area Women's String Ensemble: strings
Lori and Debbie: horns
Vicki: percussion
Ms. Main Lee: serious hip action

* Guitar made by Jose Oribe, 1967

THERE'S A LIGHT
(Julie Homi)

There's a light, have you seen it, growing stronger
Burning brighter all the time
When it shines upon me
It clears a path so wide
That it keeps on, it keeps on
Showing me what I feel inside

I saw it burning in my own eyes
But I didn't recognize the sign of my desire
The sign of a woman
The love of a woman for her woman

All my life there were tremors, which I stifled
Would not let them get too strong
Then your touch it moved me
It moved me miles a way
And it keeps on, it keeps on
Moving me day after day after day

I felt a murmur in my soul
But I didn't recognize the beat of my own heart
The heart of a woman just like yourself
The ache of a woman for her woman

Oh I never tried to talk about the emptiness
And I couldn't believe that our strength
Was gonna be the start of a new day
Was gonna be the start . . .

I heard a murmur in my ears
But I didn't recognize the sound of a woman
The cry of a woman just like myself
The ache of a woman
The needs of a woman
The love of a woman for her woman
For her woman

© 1979 Julie Homi (Dismukes Music BMI)
All rights reserved. Used by permission.

Meg: lead vocal, classical guitar
Diane: electric bass
Bernice: drums
Mary: Fender Rhodes electric piano
Cris, Vicki, Meg: supporting vocals
Vicki: percussion

JUDY DILLONAC

Betty, Leslie, Meg, Margie


ALL UNCREDITED PHOTOGRAPHS BY JOSETTE ADCOCK

Mary Watkins

RESTLESS
(Meg Christian)

I'm restless with memories, restless with dreams
Wake up forgetting which state I was in
Can't hold my adjustments, can't hold out my hand
I'm just holding on in the borderland

Anger is empty, relief has no power
Wait for the next plane, gain the next hour
I'm restless and hungry, too lazy to pray
I'm just holding on or I will float away

I'm restless with memories . . .

This too shall pass, I know, I know
But tell me please why is it so
That all the best pass so fast
And the lousy roll so slow

Eyes have gone beady, skin has gone pale
Smile has gone sour, songs have gone stale
I'm restless and grouchy, so pitiful
But I'm too
Mentally healthy to feel much alarm
Sweet self destruction is losing its charm
I'm too well to get wasted, still too sick to feel sane
And bored, bored with the twilight zone

I lose the next hour, catch the next train
Each darling farmhouse looks just the same
I don't give a damn if it's Plains or Paree
I just want some scenery that is stationary

I'm restless with memories . . .

This too shall pass, I know, I know
But tell me please why is it so
That all the best pass so fast
And the lousy roll so slow

Fie on religion, feh on romance
Feel like a wallflower but I don't want to dance
Too butch to accept and too femme to decline
And bored, bored on the borderline

I'm restless with memories, restless with dreams
Wake up forgetting which state I was in
Can't hold my adjustments, can't hold out my hand
I'm just holding on in this borderland

© 1981 Meg Christian (Thumbelina Music BMI)
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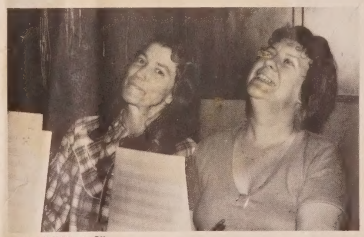
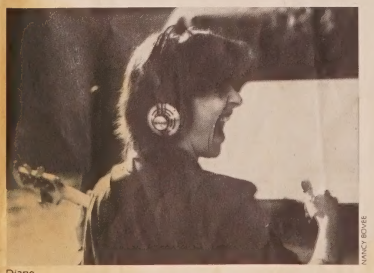
Meg: lead vocal, classical guitar
Diane: electric bass
Bernice: drums
Mary: Yamaha electric grand piano, Yamaha acoustic grand piano
Cris, Vicki, Meg: supporting vocals
Bay Area Women's String Ensemble: strings



"Betty?" "Whatty?"


NANCY BOWEN

Diane

MOVING RIGHT ALONG
(Meg Christian)

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Meg: classical guitars, doots
Diane: electric bass
Bernice: drums
Vicki: percussion

FOR MAMA
(Linda Lewis)

(WB Music Corp. ASCAP)

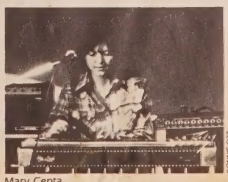
Meg: vocal

Bernice

Susan


MEG'S MAMA

Meg's first crush - on the local college May Queen. "There's a light . . ."


CONNIE COTT

Mary Centa

OLD FRIEND
(Meg Christian)

Old friend
Come as my lover
Old friend
Comé to my bed
Wrap you around me
Sing to me sweetly
Let us love away
The wounded years.

Old friend
How have I missed you
Old friend
How have we changed
All of the years that
I could not love you
Leave me hungry and open
For you again.

And now that parting is over
And now that grieving is done
I am feeling you like an old welcome
Like a homecoming
Like a rest in the place
Where the music is born.

Old friend
Your face so familiar
But woman
Your touch is so new
So unexpected
Yet so long in waiting
Such celebration
In loving you.

And now that parting is over . . .

Old friend
Come as my lover
Old friend
Come to my bed
So unexpected
Yet so long in waiting
Such celebration
With you again
Such celebration
In loving you.

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Meg: vocals, classical guitar
Margie Adam: Yamaha acoustic grand piano


JUDY DILGACZ
Margie


Robin

SOUTHERN HOME
(Meg Christian)

I was traveling around
With some friends from the South
Who'd all moved away soon as we could get out
Fleeing confederate closets of pain
Losing the accents we'd learned to disdain
Go to hell, Southern bigots and belles!

But my friends now were making
Their plans to return
With all that they'd learned, to the place they were born
And the words they were saying
Just opened the door
To a love I'd been trying so long to ignore
A longing so deep and so strong . . . for

CHORUS:
My Southern home
No longer to blame
For the pain that I could have found anywhere
My Southern home
Though I may not return
I reclaim your soft beauty as my own
Southern home

Now I live in the West
And I like it alot
But I'm holding those old Blue Ridge Hills in my heart
I can dream of the place that has known me the best
Embrace what I've loved and turn over the rest
Oh I never will lose you again

CHORUS

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Meg: lead vocal, classical and steel string guitars
Diane: electric bass
Bernice: drums
Mary Centa: pedal steel guitar
Robin Flower: mandolin
Cris, Vicki, Meg: supporting vocals

GYM II
(Meg Christian)

If I'm in a rut, just get off my butt
Go down to the gym and pump some iron
Even if I'm dying, it's so satisfying I sing La La La . . .

I can pump some pizazz to my gluts and my abs*
I can row my blues away and
Slow down my decaying, just a short stay and I feel La La La . . .

When I was a little girl, my mama said
"What's happened to your arms?
Guess you got those bulges from beating up the boys in school."
She said "biceps do not go well with white gloves
And feminine charms.
Get your priorities straight; go do the breast stroke in the pool."

So I learned to wear long sleeves at the parties
Put kleenex in my bra.
Then at home I'd go play Superman in the mirror of my bedroom
Now after all these years of muscle oppression
There is a place where I can
Make a muscle and everybody goes "oooohl"

There's nothing like a press to get it off my chest
Nothing like a sweat to keep me cool
If I'm feeling cruel I can beat up a machine instead of you . . . La La La . . .

The old and the young, the heavy and the lean
We work out at the gym and grow serene
When the hour's over we're sitting in the sauna singing La La La . . .

Now my days feel brighter, my loads feel lighter
And my T-shirts all feel tighter
I feel a little safer, walk a little stronger singing La La La . . .

So if you are in a rut, just get off that butt
Go down to that gym and pump that iron
Even if you're dying, it's so satisfying you'll sing La La La . . .

*gluteus maximus and abdominal muscles

© 1981 Meg Christian (Thumbelina Music BMI)
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Meg: lead vocal, classical guitar
Diane: electric bass
Bernice: drums
Mary: Yamaha electric grand piano
Cris, Vicki, Meg: supporting vocals
and very serious hip action
Vicki: percussion


Meg

WINDOW PAYNES
(Meg Christian)

This song is dedicated to Miss Mary Spotswood Payne and Miss Louise Payne of Lynchburg, Virginia — my lifelong friends and family.

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Meg: classical guitar

I WISH YOU WELL
(Meg Christian)

Seeing you again, those old defenses fell
I love you and I wish you well

CHORUS:
I wish you well my darling
Though the road be scattered and torn

It's over, we're over
We're over and we're moving on
But you still find your way into my song
And all the lovers that I have known
Are holding me tonight, keeping me warm

CHORUS

And all the children that I have been
Need to know where I am now, know what I've seen
And all the children that I have been
Need my arms to go around them, take them back in

CHORUS

And all the women that I have seen
Fighting and falling, can they rise again
And all my sisters, will we ever learn
How to dance out the fires and not to get burned

CHORUS

Please make your way with care,
there's so much danger out there
So many dead and dying ends, my friends
Go and fight what's holding you down,
but keep your armor sound
I never want to meet a martyr again!
I wish us well . . .

And every warrior must have a little rest
A little peace so she can do her best

© 1981 Meg Christian (Thumbelina Music BMI)
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Meg: lead vocal, classical guitars
Diane: electric bass
Bernice: drums
Margie: Yamaha acoustic grand piano
Chris and Meg: supporting vocals
Bay Area Women's String Ensemble: strings


Diane


Betty Rowland and "Lehleh" Jones


MEG CHRISTIAN
Louise Payne and Mary Spotswood Payne


JUDY DILGACZ
Meg

Cris, Vicki, Meg


"Air Frawnce . . ."

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WALTHAM BATTERED WOMEN SUPPORT COMMITTEE, INC., P.O. BOX 24, WALTHAM, 899-8676

May 1, 1982

Dear Friends,

A little over a year ago, the Waltham Battered Women Support Committee was formed to help battered women in Waltham and surrounding communities by providing safety, protection and support, by doing advocacy work on their behalf with the police department and court system, and by educating the community about the nature and seriousness of domestic violence.

In one year, we have accomplished much. Volunteers trained by the Support Committee staff a 24 hour/day hot line and provide a network of safe-houses which serve as immediate, emergency refuges for women and their children escaping violent homes. Volunteer advocates also assist women through legal and court procedures and advise women of their legal rights. Former battered women serve as buddies and lead support groups in which women regain their self-esteem and re-evaluate their situations. We also have a referral system to help women locate additional services they might need.

In addition, over the last year we have discovered that we are serving an area which is much larger than just Waltham and the surrounding communities. We have received calls from Boston, Tewksbury, Brookline, Spencer, Maynard, Acton, Woburn, Burlington, and Bedford in addition to calls from Waltham, Belmont, Watertown, and Newton.

Now we are seeking to provide additional direct services to battered women. Our current safe-houses can provide refuge for less than a week. We are establishing a shelter in which a woman and her children may stay for up to six weeks. Our new shelter will provide a safe, stable environment in which a woman can seriously consider available alternatives and resources.

But there are many initial costs in establishing a shelter which will be a protective and nurturing place for women and children escaping violent homes. The projected costs for rent and heat alone are over $11,000 this year. And we will need staff for our shelter and furnishings too. In the past, services such as ours often received government grants. With proposition 2 1/2 in Massachusetts and massive budget cuts on the federal level, we cannot depend on government sources of funding any longer.

WALTHAM BATTERED WOMEN SUPPORT COMMITTEE, INC., P.O. BOX 24, WALTHAM, 899-8627

May 1, 1982

Dear Friends,

A little over a year ago, the Waltham Battered Women Support Committee was formed to help battered women in Waltham and surrounding communities by providing safety, protection and support, by doing advocacy work on their behalf with the police department and court system, and by educating the community about the nature and seriousness of domestic violence.

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For this reason we must turn to you, churches, civic organizations, businesses, and private individuals who care about the women who need our services. We are asking for your financial support at this crucial point in the development of our program. By contributing to the Waltham Battered Women Support Committee, you will be joining with other women and men to address a serious need in our communities. Your gift is tax deductible. If you would like additional information about what we are doing or if you would like to become more involved, please call our Hot Line, 899-8676.

Thank You.

Sincerely,

Robin Braverman

Robin Braverman
Treasurer

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Thank You.

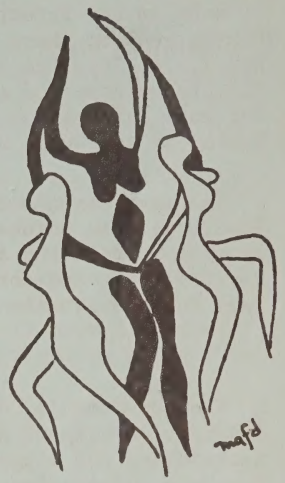
Sincerely,

Robin Braverman
Treasurer

AFFIRMATIONS

NEWSLETTER OF THE WOMEN'S THEOLOGICAL COALITION

Volume nine Number one October 1981 ISSN 0162-8038



Greetings

Welcome to the first edition of AFFIRMATIONS! For the past 10 years AFFIRMATIONS has been printed under the auspices of the Boston Theological Institute. This is the first year that the responsibility for AFFIRMATIONS rests solely on the women of the nine theological schools---individual women, the women's caucuses, and their organizing organ, the Women's Theological Coalition (WTC). This is also why AFFIRMATIONS is so important this year. It is the most effective way to let women know what is happening, to advertise our concerns, to debate our ministries, and to support and collaborate with each other.

And support is the key word. Articles from each of the schools and women's organizations are needed. Letters, event and book reviews, announcements, poetry, drawings, are encouraged and needed. The only requirements are that they be typed (drawings being the exception) and submitted by the eighth of the month. If an article is too long, permission will be requested to edit it in length.

Money is also an issue. There is not much of it in our budget. There is discussion now of charging students for AFFIRMATIONS. The subscription rate for subscribers on the mailing list will increased December 1 to $6/year. Any donations will be graciously accepted!

Note the new address, and if you have any suggestions, want to help or praise, please let me know! Corinne Colman Editor 1981-82

Orientation for Women!

Information, clarification, frustration and celebration were all on the program Wednesday night, September 23 at Rockfeller Refectory, HDS, as approximately 200 women students and faculty involved in theological education came together. It was an occasion for orienting, re-orienting, and sharing perspectives.

Moderated by Carol Vogler, BU STh middler, a panel of students composed of Irma Gonzales and Judy Copeland of HDS, Pat McCallum and Deb Adams of ANTS, Myrna Bernadel of BU STh, and Barbara McLaughlin of WES discussed "What I wish I had been told before I came for a theological education.

Many experiences were shared among members of the panel and the other women there. A number of the students felt that they had been told a lot of what they needed to hear before coming to seminary, but had to experience the frustration, exclusion, competition, different set of expectations, etc., before the admonitions became meaningful.

(continued on page six)

meetings!

The women of EDS will be meeting at noon in the refectory's private dining room on these Mondays: Oct.19; Nov.2, 16, 30; Dec.14; Jan.4, 18. All are welcome and encouraged to attend. For more information contact Nancy Hamlin Soukup at 497-0936, 99 Brattle St. EDS.

The next Women's Collective meeting at BU-STH will be October 21 from 6:30-8:30PM. We will meet in the faculty lounge (on the third floor), and for more information call Kathryn Johnson at 353-3075.

The HDS Women's Caucus meets every Thursday morning at 8 AM at the Rockefeller Ref ectory. Call 495-5705 for more information.

ANTS women meet every other Wednesday, beginning the 21st of Oct. at 7:30 PM in the Women's Resource Room. The first discussion will be on the methodology of doing feminist theology.

Commuting women of ANTS--there are plans in process to meet together at noontime, soon to be announced in News Notes.

The next meeting of the Women's Theological Coalition will be OCTOBER 25 (Sunday!) at 7 PM on the ANTS campus, in the Women's Resource Room, #2 Kendall. Call Pat McCallum at 527-5147 for directions or more information.

This space will hopefully be filled next month with the news of women's meetings at Weston, Boston College, Holy Cross and Gordon-Conwell, and with news from Black Women in Ministry and the Evangelical Women's Caucus.

BOOK PARTY

Image- breaking
Image- building

Party to celebrate new book!!

IMAGE-BREAKING IMAGE-BUILDING

by Linda Clark
Marian Ronan
Eleanor Walker

November 4, 1981 4-6 PM

Faculty Lounge, BU STh
(3rd floor)

Sponsored by the Anna Howard Shaw Center

On Wednesday, November 4 at 7:30 PM there will be a gathering of lesbians from the schools in the BTI at 101 Brattle Street, Apt. 1, in Cambridge. We will spend time discussing lesbian/feminsit issues in theology and speak to our individual school's atmosphere. Join us for a time of meeting, sharing, sparking and planning.

We Shall Persist

On May 29, 1981, Dean Richard Nesmith abruptly fired Rev. Nancy Richardson as Director of Student and Community Life and Lecturer in Practical Theology at Boston University School of Theology.

How do I express my thoughts and feelings about the dismissal of Nancy Richardson in a way which will make sense to the community of people who receive this newsletter? Perhaps I should begin by admitting that I do not want to write this article. I am tired of writing about the dismissal of Nancy Richardson. More than that I am tired of fighting the man that fired her and the system which thus far has allowed that decision to stand amidst cries of protest of large numbers of B.U. students, faculty, alumni, staff, other members of the church community and the community at large.

In my tiredness the demons of sexism begin nipping at my heels. "Is this really worth writing about?" "Aren't you making a big deal out of a small matter?" Fortunately I have come to learn the names of these demons. They are the erasure of women's history, reversal and trivialization of women's concerns. I have also come to learn that seeking justice means that one gets tired and keeps right on going in spite of the weariness.

And now to chase away those demons.....

HISTORY

Nancy Richardson was hired by Dean Richard Nesmith to work with Robert Treese in September of 1977. Her responsibilities included, at that time, many of the same ones she held this past year: supervision of financial aid and housing for students, and development of community life at the school, as well as advising a number of student organizations. She was promoted to Director of Student and Community Life in 1979.

On May 29, Dean Nesmith fired Nancy. He informed her of her dismissal at a meeting which Nancy believed was to be spent in their regular annual review of both her job and community life in general at BU STh. Without any previous warning or consultation Dean Nesmith asked Nancy to leave her job sometime between June 1 and September 1. At a meeting on June 8 Dean Nesmith told Nancy that she must leave her office by June 12. She left on June 11.

SIGNIFICANCE

In addition to the obviously unjust manner in which Nancy was fired (without warning and without consultation) her dismissal represents an even deeper concern. As we are all painfully aware, women constitute a very small minority among administrators in institutions of higher education. As part of the administration at BU STh Nancy was a vital role model to students. She was very competent at her job and worked with a great deal of integrity. She was able to integrate her commitment to social justice with her administrative tasks in a way which we were all able to learn from. Her words and actions expressed a clear commitment to the liberation of women and minority persons.

The fact that someone as thoughtful, committed and articulate concerning issues of racism and sexism can be summarily fired is a matter of grave concern. In this sense Nancy Richardson cannot be replaced. While the Dean may hire other women faculty, staff and administrators, the message has been communicated. Those who take firm, public stands on issues of racism and sexism stand to lose their jobs.

Nancy represented something in the BU STh community that we refuse to let the Dean remove from our midst. The overwhelming response to the Dean's action attests to this fact.

(continued)

RESPONSE

During the week following the dismissal, 14 of our 19 full-time faculty members signed a letter of protest. A number of faculty wrote individual letters as well.

The support staff at STh has sent the Dean two letters expressing shock, dismay and protest.

Over 70 individual letters of protest from students, alumni, persons related to the Church and others in the community who know and have worked with Nancy have been sent to Dean Nesmith.

A large number of BU STh students have been meeting regularly since last June 11 to organize action and register our protest.

-This group sent mailings to students across the country who were gone for the summer to inform them of the events which were taking place at school.

-Since mid-July students have been standing out in front of the Dean's office for two hours each day as a public witness of our protest and to hand out information about Nancy's dismissal.

-During orientation week, new students were given information about Nancy's dismissal and the reasons for our protest.

-At Chapel services during a Convocation held recently requests for prayerful attention to this issue of injustice in our community were handed to people as they entered the Chapel.

-On September 9 a public forum was held on the issue of Nancy's dismissal. These forums are normally attended by approximately 20 people. The B.U. Student Press estimated that 150 people attended this forum.

-On September 11 our faculty held a special meeting to discuss the crisis in administrative leadership created by Nancy's dismissal. As faculty members entered that meeting approximately 30 students stood in a silent vigil to demonstrate our support for any actions they might take leading to Nancy's reinstatement.

The students who have been meeting all summer were united in demanding that Nancy Richardson be reinstated and that significant changes take place in the Dean's administrative style. These students have now been joined by returning students and students from the entering class to form a "Coalition For Constructive Change." Maintaining the demand that Nancy be reinstated, the Coalition has formulated other demands around areas of concern which were focused for us by the Dean's action. These relate primarily to affirmative action policies and evaluation procedures at BU STh.

I started this article by stating that I was weary. But being part of a community of people which sees an injustice in their midst and responds with a resounding NO gives me a kind of hope that runs far deeper than any temporary weariness. If you happen by BU STh these days you will see lots of people wearing buttons which say WE SHALL PERSIST. Indeed, we shall.

--Kathryn Johnson BU STh

THE LAWSUIT

On October 9, 1981, attorneys for Nancy Richardson filed in Superior Court a complaint against the Trustees of Boston University and Richard Nesmith "seeking injunctive relief and damages for employment discrimination, violation of civil rights, and breach of the common law duty of good faith in the performance of employment contracts."

For more information about the movement at BU STh, or the lawsuit, write to the Coalition for Constructive Change, Box 23.

'combatting racism in our lives'

The Boston-area Feminist Theological Institute Anti-racism group is sponsoring a workshop for all women in the BTI schools called "Combatting racism in our lives". It will be held on Saturday, October 31 from 9 AM to 5 PM at EDS in the Washburn Auditorium. For more information contact rosi olmstead at 731-3300 ext. 441, or at 353-4275.

R. Burger/cpf

Jobs

HARVARD DIVINITY SCHOOL--WOMEN"S STUDIES IN RELIGION PROGRAM

Five full-time positions as Research Associate and Visiting Lecturer for 1982-83. Responsibilities include conducting individual research project in religion for publication and teaching one semester course related to that project. Salary $16,000, benefits, and research expenses. Applications due December 1, 1981. Forms necessary.

Contact: Constance H. Buchanan (617) 495-5705
45 Francis Avenue
Cambridge, MA 02138

(continued from page one)

Women talked about not being taken seriously as students and scholars, and conversely, being expected to produce more in order to be respected. Frustration was expressed at being recipients in the hierarchical teaching methods of some professors. This method often does not include information about, participation of, or bibliographies including, women.

Age differences were a problem for some younger students who felt alienated by or from older women. They felt that they were able to enter more easily into some situations in which older women have had to struggle with a good part of their lives. The doors are more easily open for those now coming through. There was also a difference in that some women have already resolved questions of family and ministry, and others are still questioning.

A number of women were frustrated when joining together in caucuses, they were greeted with suspicion or hostility. This was seen as part of the process, though not a pleasant part.

The most exciting, positive and strong note sounded throughout the evening was the importance of seeing ourselves and other women as resources, bringing valuable life, family, educational and professional experiences to theological education. Collaborating and supporting was emphasized, as opposed to the often-found academic attitude of competition and isolation. This is especially important in courses where a curriculum including women may not already be developed. Finding the authority within ourselves, and honoring and claiming our own values as important, and stopping to question the traditional authorities, is crucial.

The panel of women faculty members was moderated by Sandra Boyd of EDS. It included Carole Bohn from BU STh, Carter Heyward from EDS, Maria Harris from ANTS, Elizabeth Bettenhausen from BU STh, Cheryl Exum from BC, and Francine Cardman from WES.

Carole opened with the statement, "The discipline I am in need not determine how I am in it." She described the stages of a woman's "becoming" in terms of Kübler-Ross' stages of dying.

In the initial stage there is the denial of any problem. "Everything is fine." At some point there is the realization of anger as what has been denied becomes known. Bargaining takes many forms as she attempts to maintain some parts of the old life in return for some security and freedom. As it becomes impossible to hide the personal complicity in the situation of oppression, she experiences depression. In the developing feminist orientation, the stage of "acceptance" is seen as integration. As in Kübler-Ross' understanding, these stages may occur in any order, and recur in the process. Carole contended that once a woman has started the process, she may never return to her former innocence.

Carole also referred to research done by Carol Gilligan at Harvard, who asserts that women make moral decisions contextually, on the basis of relationships. Kohlberg, in his work on moral stages of development, states that people (men) make moral decisions on the basis of abstract ideas and concepts. Carole posed this factor as a possible frame of reference for viewing some differences between feminist and traditional theological education for women.

(continued)

Carter Heyward spoke of the importance of doing theology today. "We have chosen to do this work in a time of crisis. Our work is necessary and important." It is the exploration of what we are committed to, is cultivated in our critical faculties, and is to be a work of care, of caring about what we are doing. Good theology is knowing how to ask our own and honest questions. Theology is experiential, but now solely autobiographical. All our views are colored by our experiences, but need to be understood on the basis of the doctrinal statements of the church, other traditions, and the unchurched. In this way our theology may be "less incredible and more universal."

She had seven points for feminists to "watch out for:" 1)Attempts to make us feel guilty for caring for ourselves. 2)A belief that feminist theology is "lightweight." 3)Feminist theology being viewed only as an elective rather than a basic area of study.4)Feminist theology being seen as less than liberation theology. It is liberation theology. 5)Attempts to label concern for language and images as trivial or ignorant. 6)Efforts to divide the "good girls" from the "bad girls," creating alienation among women. 7)The labelling of any independant woman as lesbian.

Carter closed with:"The challenge is to radicalize from within the church."

Maria Harris, speaking from her perspective as a religious educator, described three curricula: the explicit, that which is included directly in teaching; the implicit, the assumptions, stereotypes, traditions carried along or under the explicit; and the null, that which is maintained by being excluded, such as when no writings by women are included in bibliographies, the message being that women do not write theology.

She described her three sisters in education, named art, feminism and sabbath. Art completes the rational element in education. Feminism completes the apolitical and individualistic element in learning. The third sister, sabbath, is the power to rest which completes the movement of goal-living and enables us to live in the present. Sabbath is not stopping-completion, but living in the present in a way to contemplate what is going on.

Maria closed with the wish,"May your hearts' disquiet never cease, may you never be at peace with life or death, may your path be unending."

Elizabeth Bettenhausen spoke of the fact that women are writing in theology, but may not fit the categories. She described the difficulties of being in the state of not fitting the categories, and what that can mean for us as students, as educators, and as women in all forms of ministry. And, in the construction of a feminsit theology, considering the relationship between thinking and feeling, what is feminist thinking?

Cheryl Exum, in the Department of Theology at BC, spoke of her work teaching undergraduates at BC. She spoke of the esoteric, academic exercise that the study of Scripture involves. Her process is to teach new aspects, and she shared her enthusiasm that there is much for feminists to benefit from in Old Testament study.

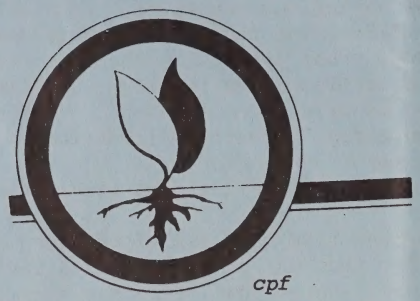
Francine Cardman, speaking last, explored the process of doing theology. The questions she asks in doing her work are often different from her male colleagues. She emphasized the importance of asking "So What?" Women's questions may be made to seem trivial, irrelevant, or even evil. The questions, in seeking to find connectedness, in avoiding compartmentalizing, often do not fit the traditional way of doing theology.

(continued)

The questions posed by Francine were- "Is theology a method and not content?" --"What are the questions that are being asked?" --"What is experience, and how is it impacting my work?"

Her parting advice, as fitting with the theme of the evening, was: "Talk about your ideas and questions with other women who are searching with you."

--Pat McCallum ANTS



Feminist Theologies

THE WOMEN FACULTY PRESENT: FEMINIST PERSPECTIVES ON THEOLOGICAL EDUCATION

A new monthly series of women faculty presentations centering on specific facets of theological education:

Historical Theology, The Bible, Being in ministry, The Arts, Ethics, Psychology, Religious education

Three or four faculty members will present material, discussing how feminism affects her teaching and involvement in her particular fieldor discipline, exploring questions of methodology and praxis.

These evening sessions will last for two hours, and will be held at various BTI schools. Different resources will be introduced, and bibliographies and transcripts of the forums will be available.

This is a pilot program, the goal being the development of the series into a course offered through the BTI. For a student to receive academic credit this semester for attending the sessions, she must register for a directed study at her school and work with a faculty member from that school, focusing on a specific topic. This option will also be available in the spring.

The first topic, Historical Theology, was presented by Carter Heyward(EDS),Francine Cardman (WST), and Clarissa Atkinson (HDS). A review of that forum will be in Nov.'s AFFIRMATIONS.

"In Ministry" is the topic for the forum November 12, from 7:30-9PM. It will be held at HDS, and two of the presenters will be Lynn Rhodes (BU STh) and Laurie Robinson (HDS).

On December 10 the topic will be "Ethics" and will be held at BU STh.

For more information contact Carol Vogler at 353-3075.

WTC Resources

Resources Collection

The Resources Collection developed by the Women's Theological Coalition has been turned over to the Episcopal Women's Caucus at EDS for maintenance, further development, and distribution. This file presently contains about 100 syllabi and bibliographies collected over a 4 year period and made available to hundreds of requesters during that time. Since the EDS Women's Caucus is just beginning its 1981-1982 academic season, the syllabi and bibliographies are not yet ready for distribution. Watch the next issue of AFFIRMATIONS for further information.

--Sandra Boyd
EDS Women's Caucus

EVENTS

THIS BRIDGE CALLED MY BACK--writings by radical women of color--will be the focus of discussion on October 19 at the gathering of the Anti-racism group of the Boston-area Feminist Theological Institute, from 5:30-7 PM. Call Rosi Olmstead at 731-3300 ext.441, or 353-4275, for the location.

Have an event that you would like to announce? Send the typed details to the editor before the deadline of November 8.

AMERICAN FAMILIES AND "THE AMERICAN FAMILY": MYTHS AND REALITIES
Lecture by Clarissa Atkinson, Asst. Prof. in the History of Christianity. Thursday, October 22 at 10 AM in the Braun Room, Andover Hall, HDS.

A LIBERATED WOMAN BEFORE HER TIME: HENRIETTA SZOLD, EDUCATOR AND DOER
Presentation with Gisella Wyzanski at the Harvard Hillel on Friday, October 23 at 8:30 PM.

EXPERIENCED holistic therapist available to women theological students for counseling. For information contact Ginger Doherty, box 108, ANTS.

JOURNEY INWARD, a paper and canvas exhibit by Lynn Runnells is showing at the EDS library, 99 Brattle St., Cambridge, until October 24.

POLITICS AND SPIRITUALITY: IS THERE A DICHOTOMY?
with Karen Lindsey and Diane Mariechild. At M.I.T., bldg. 9, rm. 150 at 8 PM on October 30. Admission is free, sponsored by Black Rose in Cambridge.

STERILIZATION ABUSE
A new slideshow and two speakers on November 5 at 13 Sellers St., Cambridge at 7:30 PM. Sponsored by Mobilization for Survival, admission free. For more information call 354-0008.

THE JEWISH WOMAN IN THE JEWISH COURT
Before the ninth century c.e., women's testimony seems to have been used with some regularity in the Beth Din. What happened? The broader question of a woman's credibility in Jewish law will also be discussed. Monday, November 23 at 7:30 PM at the Hillel House at B.U., 233 Bay State Rd. Lecture is free, reservations preferred. Call 353-3633, Monday-Thursday.

AFFIRMATIONS is the monthly newsletter of the Women's Theological Coalition, consisting of 9 Boston-area theological schools.

Opinions represented in this newsletter are those of the individuals submitting articles and announcements; in no way are these opinions seen as representative of the Women's Theological Coalition or the nine affiliated schools. Alternate views are encouraged.

Material should be signed and submitted on the eighth of every month, for publication one week after, unless otherwise announced. Names will be withheld upon request.

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CALIFORNIA DEPARTMENT OF JUSTICE
INFORMATION PAMPHLET NO. 9

EMPLOYMENT CHILD BEARING CREDIT
EDUCATION HOUSING INSURANCE
DOMESTIC RELATIONS BUSINESS
PUBLIC ASSISTANCE DAY CARE SERVICES
RAPE OTHER VIOLENCE

WOMEN'S RIGHTS HANDBOOK

EVELLE J. YOUNGER, Attorney General

This pamphlet is one in a series of publications prepared for distribution to the public by the California Department of Justice, Evelle J. Younger, Attorney General.

For further information, contact:

Public Inquiry Unit
555 Capitol Mall, Suite 290
Sacramento, California 95814

Information Services
3580 Wilshire Boulevard
Los Angeles, California 90010
(213) 736-2298

Information Services
350 McAllister Street
San Francisco, California 94102
(415) 557-3888

November, 1976

A MESSAGE TO THE WOMEN OF CALIFORNIA

From

EVELLE J. YOUNGER
Attorney General

This booklet is being distributed to inform Californians about the rights of women as citizens, workers, students, spouses and consumers, and to provide other valuable information related to these rights.

In recent years, and largely as a result of the work, dedication and organization of women, the courts and legislatures have taken positive steps to insure the equal treatment of women in our society.

This booklet has been prepared by the Office of the Attorney General as a general summary of women's rights in several important areas, such as employment, education, credit, health care and domestic relations. If you are a woman, this booklet will tell you the following:

1) What your rights are.

2) Where to go for help and information if those rights are taken away.

We hope this booklet will help to circulate needed information throughout our state and to alert all women to their rights.

EVELLE J. YOUNGER

INTRODUCTION

There are eleven chapters in this Handbook, as follows:

Each chapter begins with a short summary of the most important points of California law on the subject of the chapter. Following the summary is a more detailed description of the laws and women's rights.

At the end of each chapter is a section called "Where to Go for Help." It lists the major agencies that enforce the laws discussed in the chapter. In some cases, it may be necessary for you to have a lawyer to enforce your rights. If you cannot afford to hire a lawyer, you may contact the legal aid office in your city or county. In the back of this Handbook there is a listing of legal aid offices in the major counties of California. There is also a list of various women's rights organizations that may help you to find a lawyer and to get other help.

At the end of each chapter, there is also a section called "If You Want to Read the Law." You can get copies of written laws at any law library. Most cities and counties have a public law library that is open to all persons. In addition, a public or private university that has a law school will also have a library. When you go to a law library, tell the librarian the name of the law (for example, "The Family Law Act") and where it is found (California Civil Code section 4000), so that the librarian can help you locate it.

EMPLOYMENT LAWS RIGHTS HELP

Chapter 1

E M P L O Y M E N T

WHEN YOU APPLY FOR A JOB - YOUR RIGHTS ON THE JOB - WHERE TO GET HELP

Summary: Federal and California laws require that women be treated equally and fairly as workers, both before they are hired and while they are on the job. It is against the law:

- to refuse to hire a woman merely because she is a woman;
- to pay women employees wages and benefits different from those paid to male employees for substantially the same work;
- not to offer women employees an equal chance for advancement through systems of promotion and transfer;
- to fire a woman employee merely because she is a woman.

* * * * * * *

WHEN YOU APPLY FOR A JOB

Job Advertisements and Want Ads Are For Anyone

It is illegal for an employer, advertising agency or union to advertise ONLY for male job applicants, unless being male is absolutely necessary in order to perform the job. There are few jobs that cannot be performed by women as well as men. Very few jobs can be barred to women.

Even though an employer advertises for a "salesman" or "stewardess," in most cases the employer is required to accept applications from male and female applicants. This means that if you are looking for a job, you are legally entitled to apply for any job for which you believe you are qualified. Check all of your newspaper "Help Wanted" listings.

Employment Agencies Must Refer All Qualified Applicants

It is unlawful for an employment or placement agency to discriminate in referring any person for a job because that person is a woman. When you go to an employment agency, list all of your qualifications and ask to be referred to all job listings whose requirements meet your qualifications.

Company Hiring Departments Must Interview Equally

When an employer has its own "company" or internal hiring department, it must provide fair and equal methods for interviewing interested persons, male and female. It is considered unlawful for an employer to fill job openings by relying only on the recommendations of its own employees, especially where its work force is made up mostly of white males.

What Job Applications and Pre-Employment Questionnaires May Ask

When you apply for a job, most employers will ask you to fill out a questionnaire or job application form. For example, the questionnaire may ask you whether you are male or female, whether you are married, and your height and weight. These questions are lawful so long as they are asked of all job applicants, and the information is used for legitimate job screening purposes and not for purposes of discriminating against women.

An employer may impose restrictions as to minimum height and weight, marital status, and responsibility for children ONLY where these restrictions are clearly necessary for job performance, for safety and efficiency on the job, and where these restrictions are applied

equally to men and women. Some employers give tests to job applicants such as tests of skill, fitness, knowledge and personality traits. These tests should relate to the duties of the job and should not discriminate against men or women.

Ask About Affirmative Action Programs

In order to comply with the law, many employers now have "affirmative action programs" through which they actively recruit women and minorities for jobs. If you are looking for a job, you should check with local government agencies and women's organizations that may be able to refer you to employers having affirmative action programs. Also ask about union sponsored apprenticeship training programs and other apprenticeship opportunities.

YOUR RIGHTS ON THE JOB

Equal Pay for Equal Work

Federal and California laws require that employers pay equal wages and benefits to men and women employees who are performing substantially the same work. There cannot be a different pay scale for women employees from the pay scale for male employees. A woman employee doing equal work with a male employee should receive the same pay as the male employee.

"Equal work" does not mean that the work must be identical. The test of equal work is the actual job requirements: do two jobs require the same skills, effort, responsibilities and similar working conditions? If so, the same wages and benefits should apply to those two jobs regardless of different titles or job classifications assigned by the employer. "Skill" means experience, training, education and ability needed for a job. "Effort" means the amount of physical or mental work needed for the job. If a particular job requires that an employee put out more force, strength, exertion, perform extra tasks and duties and carry more responsibilities than general, it is lawful to pay a higher wage for that job.

Equal Pay Also Means Equal Benefits

The requirement of equal pay means more than equal wages and salaries. It also includes such fringe benefits as commissions, advances, draws, guarantees, employer payments for insurance, pension or retirement plans, vacation or holiday pay, overtime or shift differentials, paid lunch periods, sick leave time and pay and classes given on company time. Some courts have required employers who have health and accident benefits plans covering illnesses not related to the job to also cover loss of work due to pregnancy of employees.

2—

Promotions, transfer and seniority systems established by an employer must provide women with equal chance for advancement. Certain types of seniority systems have been held to be unlawful, such as losing your seniority in order to get a transfer, and separate male lines of promotion.

The law protects women's rights to fair and equal treatment at all levels of employment. If certain business or company practices appear to be legal but in practice operate more harshly and unreasonably against women than men, those company practices may be illegal.

Firing Practices

It is illegal for an employer to fire a woman employee merely because she is a woman. It does not matter that the employer uses another reason for firing the woman if the real reason is because of her sex. However, if an employer can show a legitimate reason for firing, such as an employee who has a poor work record or has broken company rules, the employer may lawfully fire that employee.

WHERE TO GO FOR HELP

Federal and state laws give women equal employment opportunities with men. Obviously, it is not possible in this small booklet to describe every type of unlawful employment discrimination. If you believe that the only reason that you have not been hired for a particular job, or not been given equal pay, benefits or promotions in your job is that you are a woman, you may contact the following agencies for help. Check your local directory for phone numbers.

Federal Agencies:

1. Equal Employment Opportunity Commission offices in:

   San Francisco, Los Angeles, San Diego

2. U.S. Department of Labor, Wages and Hours Division offices in:

   San Jose, Oakland, Santa Ana, Hollywood, Los Angeles, Sacramento, Santa Rosa, Whittier, San Francisco, Ventura, Long Beach, Fresno, Modesto, Stockton, Riverside, San Diego, Pasadena

3. Office of Federal Contract Compliance offices in:

   San Francisco, Los Angeles

California Agencies:

1. Fair Employment Practices Commission offices in:

   San Francisco (Northern Headquarters),
   Los Angeles (Southern Headquarters),
   Fresno, San Bernardino, San Diego,
   Sacramento

2. California Department of Industrial Relations, Division of Labor Law Enforcement, district offices in:

   Bakersfield, Burlingame, El Centro,
   Eureka, Fresno, Inglewood, Long Beach,
   Los Angeles, Oakland, Panorama City,
   Pomona, Redding, Sacramento, Salinas,
   San Bernardino, San Diego, San Francisco,
   San Jose, Santa Ana, Santa Barbara,
   Santa Rosa, Stockton, Vallejo

A Private Attorney

If you do not have an attorney, you may want to hire one. Please see the Introduction and the last chapter (Directory) of this Handbook for information about finding an attorney.

IF YOU WANT TO READ THE LAWS

There are federal and state laws on fair employment practices. You can find copies of these laws to read at any public law library.

1. Title VII - No sex discrimination by employers

2. Equal Pay Act - Equal pay for equal work

3. E.O. 11246 - No sex discrimination by employers who have U.S. government contracts

4. Federal Age Discrimination Act - No age discrimination by employers

5. California FEP Act and Equal Pay Act - California laws against sex discrimination by employers

A more detailed description of these laws is provided below for your general information.

1. Title VII of the Civil Rights Act of 1964 (42 U.S.C. Sec. 2000) (As Amended by the Equal Employment Opportunity Act of 1972)

Title VII makes it illegal for most employers to discriminate with respect to any condition of employment, or against any applicant for employment, because of race, color, sex, religion, or national origin. In extremely rare cases where employers can show that religion, sex, or national origin are "bona fide occupational qualifications" which are reasonably necessary for the job, then it is not illegal for them to select employees on this basis.

Title VII applies to all employers who employ 15 or more employees (including executives and supervisors) for each working day in each of 20 or more calendar weeks during a year.

Most employment discrimination claims are brought under this law. It is administered by the Equal Employment Opportunity Commission (EEOC) which has regional offices throughout the country. Persons who feel they have suffered discrimination can file complaints with this commission. The Equal Employment Opportunity Act of 1972 granted the EEOC the right to file lawsuits in federal court for the purpose of enforcing Title VII.

EEOC Procedure: A charge of employment discrimination may be filed with EEOC by a person or organization, and must be filed within 300 days after the offense. EEOC must send ("defer") the charge to the California FEPC for further action, or else keep the charge and: 1) investigate the charge; 2) if the charge is valid, resolve the complaint by conciliation or file suit; or 3) issue to the person complaining a right-to-sue letter. A person has only 30 days after receiving the right-to-sue letter from EEOC to file a law suit.

2. The Equal Pay Act of 1963 (29 U.S.C. Sec. 209(d)(1))

The Equal Pay Act makes it illegal to pay employees who do equal work on jobs which require equal skill, effort and responsibility under similar working conditions in the same establishment, at different pay rates merely because of the sex of the employee.

This Act applies to all employers and employees covered by the minimum wage and overtime provisions of the Fair Labor Standards Act. (The Fair Labor Standards Act applies, generally, to employees engaged in interstate commerce.) In addition, under recent amendments, the Act also protects employees who are exempt

from overtime requirements such as professional, administrative or executive employees.

This Act is administered by the Wage-Hour Division of the United States Department of Labor.

3. Executive Order 11246 (As Amended by Executive Order 11375)

Executive Order 11246 prohibits employment discrimination on the basis of race, color, religion, sex or national origin by all employers having contracts with the United States Government in amounts over $10,000. Most large corporations and universities have government contracts and are covered by the Order.

The Order imposes requirements similar to Title VII. It is administered by the Office of Federal Contract Compliance in conjunction with many other governmental agencies.

Employers subject to this Order who have contracts worth over $50,000 and 50 or more employees must have written Affirmative Action Programs. Revised Order No. 4 and Order No. 14 spell out the specific requirements in such programs.

4. The Federal Age Discrimination Employment Act of 1967 (29 U.S.C. Sec. 620 et seq.)

The Age Discrimination Act is included here because it provides an additional source of protection for the large number of women who choose to enter the labor market after their children are raised. This Act makes it illegal to discriminate on the basis of age against employees or applicants for employment, who are between 40 and 65 years of age.

The Act is administered by the Wage-Hour Division of the United States Department of Labor. It applies to all employers who have 25 or more employees, including executives and supervisors, for each working day in each of 20 or more calendar weeks during a year.

5. The California Fair Employment Practices Act (FEP Act) (Labor Code Secs. 1410-32)

The FEP Act is the state law which forbids discrimination. It imposes requirements similar to Title VII. It is illegal for any employer with five or more employees to discriminate on the basis of race, religion, color, national origin, ancestry, physical handicap, medical condition or sex with respect to any condition of employment or selection of training. The law also applies to labor unions and employment agencies.

The FEP Act is administered by the Fair Employment Practice Commission (FEPC) which has offices in the following cities: San Francisco, Los Angeles, Fresno, and San Diego. Persons who feel they have suffered discrimination can file complaints with FEPC offices.

The California Equal Pay Act
(Labor Code Sec. 1197.5)

The California Equal Pay Act makes it illegal to pay employees in the same establishment who do work requiring equal skill, effort and responsibility under similar working conditions at different wage rates because of the sex of the employee.

This Act is enforced by the California Department of Industrial Relations, Division of Labor Standards Enforcement which has district offices in most counties. Check your local directory for phone numbers.

* * * * * * * * * *

TO PROTECT YOUR RIGHTS, YOU SHOULD FILE YOUR COMPLAINT WITH BOTH STATE AND FEDERAL AGENCIES.

* * * * * * * * * *

Minimum Wage Laws

In addition to the laws described above that deal with employment discrimination, there are laws that establish minimum wages, overtime pay and affect working conditions. Persons seeking information on these subjects may contact the California Department of Industrial Welfare.

Workers Compensation Benefits

If you are an employee and have a work related injury, you may qualify for Worker's Compensation benefits. For information, contact your nearest Worker's Compensation Appeals Board and/or a private attorney.

State Disability Benefits

If you are unable to work because of a disability not caused by job injury, you may qualify for State Disability benefits. Contact the California Employment Development Department and/or a private attorney for information.

BIRTH CONTROL ABORTION

Chapter 2

CHILD BEARING

BIRTH CONTROL DEVICES - VOLUNTARY STERILIZATION - ABORTION - DIET NEEDS OF PREGNANT WOMEN AND INFANTS - WHERE TO GO FOR HELP

Summary: In California, all women (regardless of age) may obtain artificial devices to prevent pregnancy ("birth control" devices) if they wish. Any woman in California may also have an operation to make her permanently unable to have children ("sterilization"), except that most women under the age of 18 years need a parent's consent to a voluntary sterilization. In California, any pregnant woman who decides to end her pregnancy may have an abortion during the first three months of the pregnancy. After the first three months of pregnancy, certain conditions limit a woman's ability to have an abortion.

The decision to use any birth control method, natural or artificial, is a personal one for each woman to make. If you need outside counseling to make such a decision, you may wish to contact your doctor, minister, local Planned Parenthood office and/or local welfare department.

If you decide to have a child, are pregnant or if you have a young infant, you should know the importance of good nutrition to you and your baby. Needy pregnant women and infants may receive special food supplements under government programs.

* * * * * *

VOLUNTARY STERILIZATION

What is Sterilization?

Sterilization is a medical procedure that makes a person permanently unable to have children. Women and men can be permanently sterilized. Voluntary sterilization is legal in California.

Women Under 18 and Unmarried Women

If you are under 18 years of age and not married, you DO need your parents' permission before you can be sterilized. However, if you are married, or in the armed services, or if you are 15 years or older, live apart from your parents and are self-supporting, you do not need your parents' consent for the sterilization.

Married Women

If you are married, you do not need your husband's permission before you are sterilized. However, if you and your husband both agree that you do not want any more children, your husband may wish to have the male sterilization operation ("vasectomy") done. A husband does not need his wife's permission for a vasectomy.

Hospital Requirements for a Sterilization

No public health facility, clinic or county hospital can impose non-medical requirements, such as your age or number of children, before they will perform the sterilization on you. However, some private hospitals may impose such requirements. Also, private hospitals may refuse to perform abortions and sterilizations in their facilities.

BIRTH CONTROL DEVICES

Generally, an artificial birth control device will only prevent you from becoming pregnant as long as you use the device.

NO ARTIFICIAL DEVICE IS FOOLPROOF.

If you decide to use artificial birth control to prevent pregnancy, there are several prescription birth control devices for women -- the birth control pill, the diaphragm and the intra-uterine device (IUD) -- that you can get through your doctor or local planned parenthood office. In addition, birth control devices for use by men -- condoms -- can be bought at any drug store by a man or woman.

Women Under 18 and Unmarried Women

Any woman, including a woman who is under 18 years of age and a woman who is not married, can obtain birth control devices. If

you are under 18 years, you do not need your parents' permission to obtain and use these devices. You can obtain these devices free of charge through your local Planned Parenthood office.

Married Women

If you are married, you do not need your husband's permission to obtain and use birth control devices.

ABORTION

If you are pregnant and you do not want to have the baby, you can end your pregnancy by having an abortion. Abortion is legal in California. If you have decided to have an abortion, you should protect your health by seeking help as soon as possible. There are important time limits for you to think about. See "When to Have an Abortion" below.

Women Under 18 and Unmarried Women

Any woman, including a woman who is under 18 years of age and a woman who is not married, can have an abortion in California. You do not need your parents' permission to have an abortion.

Married Women

If you are married, you do not need your husband's permission to have an abortion.

When to Have an Abortion

During the first three months of pregnancy, you and your doctor may make arrangements for the abortion without outside interference.

From the third month to the sixth month California may require that the abortion be performed in certain facilities by a licensed doctor. After 20 weeks of pregnancy, California law allows a woman to have an abortion only if it is necessary to protect her life or health.

DIET NEEDS OF PREGNANT WOMEN AND INFANTS

Good nutrition, including foods rich in protein, iron and vitamin C, is very important to protect healthy development of unborn and very young infants and young children. A federal government program called Special Supplemental Food Program for Women, Infants and Children (WIC) provides nutritious food supplements to pregnant and nursing women and to infants and children up to five years of age who are in need because of low income and improper nutrition from poor diets. The food supplements include iron fortified formula, fortified milk and cheese, eggs, iron-rich cereals, and fruit or vegetable juices.

3—76047

For further information about WIC programs in your area, you may contact the following:

Los Angeles - Southern Regional WIC Office

Sacramento - Public Health Agency

San Francisco - District Health Centers (five branches), or the following: Mt. Zion Hospital, S.F. General Hospital, Portrero Hills Health Center, S.F. Head Start Office, South of Market Health Center, St. Mary's Clinic

San Diego - Vista Health Center, South Bay Health Center, South East Health Center, The Red Cross

You may also write for information to:

WIC - Regional Office
State Department of Health
Family Health Services
Maternal & Child Health Unit
714 P Street, Room 300
Sacramento, CA 95814

Toll free (800) 952-5260

WHERE TO GO FOR HELP

Advice and Medical Care

If you want birth control devices, to be sterilized or to have an abortion, you should contact one of the following:

Planned Parenthood office in your city or county

Welfare department in your city

A private doctor

Financial Help

If you have been on welfare or if you qualify for welfare assistance, you may be able to obtain birth control counseling and treatment through the State Family Planning Services. You may also qualify for Medi-Cal assistance to pay for your sterilization or abortion. Contact your local Welfare Department for more information.

On request, persons applying for California marriage licenses will also be given referral lists of birth control counseling and treatment centers.

CUSTODY RIGHTS
FINANCIAL SUPPORT
CHILD SUPPORT

Chapter 3

DOMESTIC RELATIONS

DISSOLUTION - FINANCIAL SUPPORT AND DIVISION OF PROPERTY - PROPERTY LAWS - CHILD CUSTODY - RIGHTS OF UNMARRIED PERSONS LIVING TOGETHER - NAME CHANGE - CONTRACTS - TAXES - PARENTS - CRIMINAL SANCTIONS - WHERE TO GO FOR HELP

Summary: A new divorce law was passed in California in 1971. Under this new law, the term "divorce" has been changed to "dissolution." Under this new law, the only two grounds for a dissolution in California are 1) irreconcilable differences and 2) incurable insanity. This new law provides that when there is dissolution, the property that has been gained during the marriage ("community property") will be equally divided between husband and wife. The law also permits the court to require a spouse to pay support to the other spouse and their children during the dissolution proceedings and for some time afterward, depending on the needs of the spouse and children and the ability to pay support.

The law also says that a spouse may have his or her support from an ex-spouse reduced if the spouse receiving support lives with another person as a sexual partner, even though not married to the other person, and has decreased economic need.

The children may be placed in the custody of either parent or someone else, depending on what is in the children's best interests, as determined by the court.

In some cases, a court will require a man who has been living with a woman, although not legally married to her, to pay support

to the woman after they stop living together. The court may also divide between the man and woman all property gained by the two while living together.

In California, a woman may use her maiden name while she is married, if she wishes, and after the marriage is dissolved.

In California, you can file for your own dissolution or you can hire a lawyer to file for you. If you cannot afford a lawyer, you may contact your local legal aid office for help. If your husband can afford a lawyer, he may be required to pay for your lawyer also.

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DISSOLUTION
(CALIFORNIA'S "NO FAULT" DIVORCE)

Grounds for Dissolution

In California, the law provides for "no fault" divorce (called "dissolution" of marriage). This means that to dissolve your marriage, it is not necessary to prove that you or your husband has done something wrong. It is only necessary to convince the court that you and your husband have "irreconcilable differences" or else that one of you is incurably insane.

"Irreconcilable differences" means that there has been a serious breakdown in the marriage and that there are convincing reasons why the marriage should not continue. As a practical matter, if you and your husband agree that there are irreconcilable differences and that your marriage cannot continue, the court will usually grant the dissolution without question. However, if it appears to the court that you and your husband may get back together again, the court can delay the dissolution proceedings to allow you time to reconcile.

"Incurable insanity" as a ground for dissolution must be proved by medical evidence from a doctor or a psychiatrist.

Residency Requirements

To obtain a decree of dissolution from a superior court in California, you or your husband must have lived in California for six months, and for three months in the county where you file your petition for dissolution.

Procedure

A dissolution proceeding is begun when either spouse files a petition for dissolution with the superior court and serves a copy of the petition and summons on the other spouse.

Waiting Period

A dissolution can become final six months after the petition is served. However, this is not automatic. You or your lawyer must ask the court for a final decree.

Other Forms of Ending a Marriage

If you wish to end your marriage but do not want a dissolution (for example, if your religion advises against it) you may wish to obtain a legal separation or an annulment. Under a legal separation, you may receive support, child custody and property division, but you may not remarry. An annulment can only be obtained for specific reasons which can be explained to you by a lawyer.

Danger to You and Your Children; Wife Beating and Child Beating

If you fear physical harm to you or your children from your husband during your marriage or after it is dissolved, contact any of the following:

Local Police department or Sheriff's office

A Shelter for battered women or a women's organization in your area that can refer you to a shelter and for other help (See the last chapter (Directory) in this handbook for names of shelters and women's organizations)

Legal Aid Society, Neighborhood Legal Services Office, or a private attorney

FINANCIAL SUPPORT AND DIVISION OF PROPERTY

Temporary Support

Once you file a petition to dissolve your marriage, your most urgent need may be for financial support for you and your children, especially if you are not working for pay and have relied entirely on your husband's earnings for income. If your husband has a job and you do not work for pay, the court will usually order your husband to pay you temporary support. The amount you receive will be based on your needs, your children's needs and your husband's earnings.

Permanent Support

If your husband has a job and you do not work for pay and are unable to work, the court will probably order your husband to pay you more permanent support after the dissolution of marriage is final. The amount of support payments and the length of time they must be paid to you will depend mainly on your husband's earnings and your own needs and expenses. Support is usually stopped if you remarry.

If you have a job and earn enough money to support yourself, the court might not order your husband to pay you support. If you have a job and your ex-husband cannot work, the court might order you to pay some of your earnings to support your ex-husband, as well as your children.

Child Support

If your husband has a job or is able to work, the court will probably order him to pay child support for children under the age of 18 years that remain in your custody after the marriage is dissolved.

Loss of Permanent Spousal Support

You can lose most of your financial support from your ex-spouse if you have been living with another person of the opposite sex as a sexual partner and have need for less money. Your support will be reduced until there is a change in your economic circumstances and you need support again.

What to Do if Your Ex-Husband Doesn't Pay Support

If your ex-husband does not pay support to you and your children as he was ordered to do by the court, you may contact one of the following for help immediately:

County District Attorney's Office,
"Family Support Division"

Legal Aid or Neighborhood Legal
Services Office

A private attorney

Equal Division of Community Property

California law provides that one-half of all money, things and property saved and bought by you and your husband from either of your earnings during your marriage ("community property") will

be given to you when your marriage is dissolved. The other half of community property will be given to your husband. Community property includes earnings, pension rights, real and personal property.

Any property that you or your husband owned before you married will remain your "separate" property and will not be divided. Any income that you receive from your separate property, for example rent payments from a house that you alone own, is also considered your separate property, even if you receive this money while you are married. Also, property that is received as a gift or inheritance is separate property, and will not be divided.

However, when separate property has been mixed with community property during the marriage, the parties or the court will have to decide how it will be divided.

The earnings of either spouse after separation are the separate property of that spouse.

PROPERTY LAWS, IN GENERAL

Joint Ownership of Property

There are different ways in which two or more people may own property together. Your rights over your property will vary according to which method of property ownership you choose. The three basic kinds of property ownership are:

Joint tenancy
Community property
Tenants in common

Under "joint tenancy," each owner has an undivided joint ownership in the property with a "right of survivorship," which means that when one owner dies, the entire property passes to the other owner.

Under both "community property" and "tenants in common" methods of ownership, there is no automatic "right of survivorship." When one owner dies, his or her share of the property will pass to other persons according to the directions in his or her will, or under the laws of intestate succession if there is no will.

A lawyer, banker, or other financial advisor can best explain to you the advantages and disadvantages of owning property in each of these three ways.

Homestead Rights

Under California "Homestead" laws, a person may designate a house and land as his or her homestead and thereby protect the house and land against claims of creditors.

Probate

"Probate" means the administration and disposition by the courts of a person's estate after death. By using the laws of joint tenancy and homestead rights, it may be possible for a person to avoid probate. This is a complicated area of the law and if it is of interest to you, you may wish to see a private attorney for more information. See the last chapter (Directory) for more information about legal services.

CHILD CUSTODY

Who Gets Custody?

The court may award custody of your children to you or your husband, or to another person, depending on what is in the child's best interests. If circumstances change after the original child custody award is made, the court may change the person given custody of the child. The court will not give custody of a child to any person who is not good for the welfare of the child.

Visiting Rights

The court will usually give visiting rights to the parent who does not get custody of the children, unless the court decides visits by that parent would harm the child in some way. When the court gives visiting rights to your ex-husband, you cannot refuse to let your ex-husband see the child merely because he is late in making support payments or because you do not want to see your ex-husband.

LIVING TOGETHER BUT NOT LEGALLY MARRIED

The law in this area is not yet clear. However, a 1973 case held that if a woman has been living with a man and believed that she was married to him, though they were not legally married, the court may give her the same rights to half of the accumulated property and to child support when she and her partner separate as a wife would receive upon dissolution.

If a man and woman are living together and both know they are not legally married, the woman may still have rights to property and support. This could happen if the man and woman had lived together as a "family" for several years, have had children, and have acted as if they were husband and wife. This question is presently before the courts.

NAME CHANGE

In California, a woman may keep her maiden name after she marries, rather than taking her husband's name, or she may take a new name

altogether. After a marriage is dissolved, the woman may keep her husband's name, change back to her maiden name, or take a new name.

CONTRACTS

A "contract" is a written or oral agreement between two or more persons to do or not to do a certain thing. If one person breaks a contract, the other person(s) may go to court to seek enforcement or damages. To legally enter into a contract, you must have legal capacity, i.e. be 18 years or older, of sound mind, and not convicted of certain crimes. For a valid contract, there must be consent of all the parties, a lawful purpose of the contract, and "consideration," which means that each person must give up something and get something under the contract. There are certain types of contracts that relate to married persons.

Contracts Before Marriage

Two people planning to marry may enter into a contract before marriage ("antenuptial" contract) concerning their future rights after marriage to property, earnings and other assets. So long as an antenuptial contract does not promote dissolution of the future marriage, it may be enforced in a court if it is in writing, signed by both parties with consent, and recorded in the appropriate county offices.

Contracts Between Wife and Husband

Contracts between spouses that are in writing and make provisions for such rights as property and support are legal and enforceable in court.

Contracts With Other Persons

Contracts made by either spouse with other persons during the marriage may be paid for out of the community property. Some types of contracts, such as sale or purchase of real property, may require the signature of both spouses. However, there are many kinds of contracts that either spouse can enter without the signature or consent of the other spouse. There is, however, a duty of good faith between the spouses in dealing with community property.

TAXES

State and federal tax laws are complicated. There are some tax decisions that may be of special importance to you because you are married, such as the filing of "joint" vs. "married filing separate" tax returns, inheritance and estate tax planning, and

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homestead rights. You may wish to seek tax advice on these and other tax matters from your local office of California Franchise Tax Board, Internal Revenue Service, or from a tax specialist or a private attorney.

OBLIGATIONS OF PARENTS

Legal Duty to Support Your Children

Both parents, whether or not they have custody, have a legal duty to support their children and to provide them necessary food, shelter, clothing and medical care. Failure to support your children is a crime. Abandoning your child is also a crime.

Damage Done by Your Child

If your child does damage to people or property, you may be held responsible for the damage if you were warned in advance about your child's dangerous or vicious tendencies and failed to take steps to correct the child. You may also be responsible for damages caused by your child if the child wilfully injures someone or something, or the child has a gun with your permission, or the child wilfully damages school property or personnel, or if your child is driving an auto without a license and with your permission and causes an accident.

Juvenile Offenses

If you do not take care of your child, or if you abuse or injure your child, the child may be made a ward of the court. It is also a crime under certain circumstances to refuse to accept services to help your child who is a habitual troublemaker.

CRIMINAL SANCTIONS AFFECTING MARRIED PERSONS

Crimes Committed by a Married Woman

Under California law, it is no longer presumed that a married woman who commits a crime was forced to do so by her husband. A married woman who is prosecuted for a crime may raise the same defenses of coercion that other persons may raise.

Criminal Conspiracy Between Spouses

A husband and wife who conspire between themselves to commit a crime may be guilty of a criminal conspiracy. A husband and wife are no longer considered "one person" for purposes of conspiracy.

Rape of Wife by Husband

Rape is defined in California as an act of sexual intercourse, accomplished with a female not the wife of the perpetrator. Thus, under California law, it is legally impossible for a husband to rape his wife. However, a husband can be found guilty of a crime of aiding a third person to rape his wife. Also, a husband can be prosecuted for assault and battery of his wife if he beats her.

Testifying Against a Spouse

A married person does not have to testify as a witness against her or his spouse in a legal proceeding. However, any married person may testify against a spouse if she or he wants to testify. A wife may testify against her husband who is charged with beating her.

WHERE TO GO FOR HELP

(See the last chapter ("Directory") for more information)

Do-It-Yourself

In California, you do not have to hire a lawyer to dissolve your marriage. You can complete and file the petition for dissolution with the clerk of the superior court in your county in order to start the dissolution proceedings. If you and your husband disagree about the dissolution, or if there are questions of child custody and property rights, it is probably best for you to have a lawyer represent you in the dissolution proceedings. A lawyer knows more about your legal rights than you do and may be aware of special problems in your case.

Private Attorneys

When you hire a lawyer to represent you in a dissolution, he or she will discuss with you the costs and fees to be charged for legal services. If your husband has hired a lawyer to represent him in the dissolution and can afford to pay the fees, your husband may be ordered by the court to pay for your lawyer also.

If you do not know a lawyer you wish to hire, contact your local city or county bar association referral service for the names of domestic relations lawyers.

It is generally not a good idea for both husband and wife to use the same lawyer in their dissolution.

Be sure to ask your lawyer at the beginning about his or her fee, and whether the legal fee covers the interlocutory and final

decrees. If you are not satisfied with the services provided by your lawyer, you may complain by calling your local office of the State Bar Association.

Legal Aid Services

If you cannot afford to hire a lawyer and your husband cannot afford to pay a lawyer, you may contact your local legal aid or neighborhood legal services office for help.

IF YOU WANT TO READ THE LAWS

The Family Law Act is found in California Civil Code sections 4000-5138. The Uniform Child Custody Jurisdiction Act is in Civil Code sections 5150-5174. There are also many state apellate court decisions interpreting the community property rights, and other legal rights of spouses.

An important case on the rights of unmarried persons living together to property and support is *In re Marriage of Cary*, 34 Cal. App. 3d 345 (1973).

EQUAL TREATMENT FAIR TREATMENT

Chapter 4

B U S I N E S S

E S T A B L I S H M E N T S

WOMEN'S EQUAL RIGHTS
IN BUSINESS ESTABLISHMENTS

Summary: California law requires that women be treated equally and fairly by all "business establishments." This means that all restaurants, stores, movie theaters, hotels and other places the general public is allowed to enter in California must admit and serve women on the same basis that they admit and serve other persons and customers.

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WOMEN HAVE EQUAL RIGHTS IN BUSINESS ESTABLISHMENTS

What is a Business Establishment?

A business establishment is a place generally open to the public. It includes restaurants, bars, stores, movie theatres, hotels, motels, shopping centers, housing accommodations, apartment buildings, real estate brokers, and a doctor's office.

Equal Rights of Entry, Use and Service

It is illegal for a business establishment in California to treat women less favorably than other persons coming into and using the establishment. This means that you, as a woman, should be allowed to enter a bar or a real estate broker's office or other business establishment, just as any other person would be allowed to enter. You must also be given the same privileges, accommodations, goods and services as any other person coming into the place. For example, it is illegal for a restaurant to refuse to serve a woman seated alone if the restaurant will serve a man seated alone. It is also illegal for an apartment owner to refuse to rent an apartment to a woman merely because she is a woman.

Businesses with State Licenses

It is illegal for any business that has a state license for some activity, for example, a state liquor license, to refuse to provide that licensed activity to you because you are a woman. The business can lose its license for such a refusal.

"Private Clubs" and Women

Some clubs that are supported by private membership and open only to members and their families may not be "business establishments" and are not prohibited from discriminating. However, even a "private club" can become a business establishment to the extent that it permits public and business functions to occur on its premises.

WHERE TO FIND HELP

If you can prove that you were denied equal rights by a business establishment, the business will have to pay you $250 for each offense against you and pay your personal damages.

Also, if a business establishment has a continuing practice of denying equal rights because of sex, race, color, religion, ancestry or national origin, the district attorney or the state Attorney General can bring a suit to force the business to stop future discrimination.

If you believe you have been denied equal rights by a business establishment, you may wish to:

- Contact your local Legal Aid office or a private attorney for assistance
- Notify the Department of Consumer Affairs, Department of Justice, Sacramento, toll free number (800) 952-5225
- Consider filing an action for damages in Small Claims Court
- Contact California Fair Employment Practices Commission about housing discrimination. For more information about housing, see the chapter on "Housing" in this Handbook.

IF YOU WANT TO READ THE LAWS

The Unruh Civil Rights Act is in California Civil Code 51-52.

Business & Professions Code 125.6 concerns discrimination by licensees.

The Rumford Fair Housing Act is in California Health and Safety Code section 35700 et seq.

UNEMPLOYMENT INSURANCE ASSISTANCE DISABILITY

Chapter 5

P U B L I C

A S S I S T A N C E

UNEMPLOYMENT INSURANCE - FOOD STAMPS - MEDI CAL - AFDC - SSI - DISABILITY INSURANCE - GENERAL ASSISTANCE

Summary: Seven public assistance programs that provide money and other benefits to needy persons are listed below for your information. If you believe you qualify for any of these benefits, you may contact the agency listed for information about programs that may apply to you.

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1. UNEMPLOYMENT INSURANCE BENEFITS

Benefits range from $90 - $104 per week for 26 weeks, and may be extended beyond this period in certain circumstances.

You are Eligible if:

- you are out of work because you were laid off through no fault of your own, because you were fired for something other than misconduct, or because you quit for good cause; and
- you are actively seeking employment; and
- you earned $750 from a UIB-covered employer during the previous one-year period.

You may Call:

The Employment Development Department of the State of California nearest you and ask for the Unemployment Insurance Benefits program.

2. FOOD STAMPS

Maximum of $50 worth of food stamps for one person, costing $0 - $40.

You are Eligible if:

- Your maximum adjusted income is:

1 person - $215/month
2 people - $307/month
3 people - $433/month

You may Call:

The Social Services Department of your county and ask for the Food Stamps Program.

3. MEDI CAL

Benefits are a limited number of doctor's visits, dental care, X-Rays, prescriptions.

There are four different Medi Cal programs in California:

- MIA (Medically Indigent Adult)
- MNO (Medically Needy Only)
- AFDC (Aid to Families with Dependent Children)
- SSI (Supplemental Security Income)

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You may Call:

The Department of Health of the State of California and ask for the Medi Cal Program.

4. AID TO FAMILIES WITH DEPENDENT CHILDREN (AFDC)

Benefit range is $237 for 2 people, $293 for 3 people, $349 for 4 people, etc. Also can collect Medi Cal.

You are Eligible if:

- you are a single parent or pregnant woman in "need"; or
- you are two parents, with at least one child under 21, in "need" and with "child deprivation"

(Need is based on your income and personal assets; child deprivation means that one parent is disabled, deceased, or in the case of the father, unemployed or working less than 100 hours per month.)

You may Call:

The Social Services Department of your county and ask for the Aid to Families with Dependent Children Program.

5. SUPPLEMENTAL SECURITY INCOME (SSI)

Maximum benefits for aged, disabled persons $259/month; for blind person $292/month. Also can collect Medi Cal.

You are Eligible if:

- you are a U.S. resident, citizen or non-citizen; and
- you are over 65 or disabled or blind; and
- you are in need

You may Call:

The Social Security Administration of the U.S. Department of Health, Education, and Welfare and ask for the Supplemental Security Income Program.

6. STATE DISABILITY INSURANCE

Benefits range from $25 - $119/week for 6 months.

You are Eligible if:

- you have a doctor's certificate that you are unable to do "regular and customary" work; and
- you were NOT injured on the job

You may Call:

The Employment Development Department of the State of California and ask about Disability Insurance claims. You may contact a private attorney, also.

7. GENERAL ASSISTANCE

Benefits vary from county to county.

You are Eligible if:

- you are single or married with no children
- requirements vary from county to county

You may Call:

The Social Services Department of your county and ask for the General Assistance Program.

CREDIT
LEGAL ACTION
LOANS

Chapter 6

CREDIT

FOR WOMEN

HOW TO OBTAIN CREDIT - WHAT OTHER THINGS ARE CONSIDERED ASSETS - RULES FOR GRANTING CREDIT TO WOMEN - ADVICE - WHERE TO GO FOR HELP - WHAT LEGAL ACTION YOU CAN TAKE

Summary: In California, a bank, store or other business which grants credit must give credit to any qualified applicant, based on her earnings and assets. Earnings and assets include a woman's salary, her child and support payments, and her husband's salary and their community property if they are married. Credit must be given to the applicant in her own name. A credit agency may NOT discriminate against an applicant for credit on the basis of sex or marital status.

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IMPORTANT CHANGES UNDER NEW CREDIT LAWS

New state and federal credit laws were passed in 1975 to correct certain types of credit practices that discriminated against women. In general, under these new laws, credit must be granted to a woman on the same basis that credit is granted to a man. It is no longer legal for a credit agency to "discount" automatically a wife's earnings or her support payments. A lender cannot ask a woman or a couple about their plans to have children or their birth control practices. A wife can list and use all community assets in seeking credit in her name, and she does not need her husband's signature in order to obtain credit if the lender would not require both signatures in the event the husband applied for credit.

HOW TO OBTAIN CREDIT

A bank, department store, oil company or other credit agency will usually give you an application form in order to open an account. (When you have been given credit you will receive a passbook, check book, or credit card.) The application will ask you:

- how much money you earn each month;
- how much money you have in your savings account or checking account;
- whether you own or rent your house;
- if you have any other credit cards.

All of these are your <u>assets</u>. The more assets you have, the more likely you will be given credit.

WHAT OTHER THINGS ARE CONSIDERED ASSETS?

The new state law requires credit agencies to consider CHILD AND SUPPORT PAYMENTS as assets. When the court has ordered someone to make these payments to a woman, then these payments are considered her wages.

A married woman may say that the COMMUNITY PROPERTY she shares with her husband is her asset.* This means that a married woman

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*The California Community Property Law now gives both the husband and the wife EQUAL management and control of the family's community property.

can apply for credit in her own name and list her and her husband's joint checking account, their other credit cards, their house, and her husband's earnings as her assets. In most cases the credit agency can not require the husband's signature in order for the wife to be given credit.

The wife's earnings must also be considered as part of a couple's assets. A credit agency cannot discount a woman's earnings just because her husband works or because she is a woman.

BASIC RULES FOR GRANTING CREDIT TO WOMEN

If You Are an Unmarried Woman

If you are an unmarried woman, you must be treated as an unmarried man would be treated when you apply for credit. This means that if you have earnings and assets that meet the department store or bank's credit requirements, you must be given the same credit at that store or bank as a man in your position would be given.

If You Are a Married Woman

If you are a married woman, you, too must be treated as a man (married or single) would be treated when you apply for credit. You may have more earnings and other assets under your management and control than a single working woman would, because of your husband's job and your community property. However, any credit agency must grant you credit, in your own name, just as it would give a man in your position.

ESTABLISHING CREDIT

Steps You May Take to Establish a Credit Rating in Your Name

In the past, women who were divorced or widowed often discovered that they could no longer obtain credit because all of the credit obtained by the woman during her marriage was listed in the name of her husband or in the name of the couple as "Mr. and Mrs. John Doe" rather than as "John and Mary Doe."

As a result of the recent changes in federal and California credit laws, it is now easier for you to establish credit in your own name if you are married. There are several ways you can do this:

-- You can write to the department stores, credit card companies, and other credit agencies where you and your husband have a joint account and ask the company to correct the listing on the existing joint account to reflect your own name as well as your husband's name (i.e., to change the credit card from "Mr. and Mrs. John Doe" to "John and Mary Doe"). Be sure to request that the company issue you a new credit card in your own name on the existing joint account.

-- You can also ask the stores and other credit agencies, upon changing the listing on your joint account to reflect your name and your husband's name, to notify consumer credit reporting agencies of the corrected listings on the account, in order to reflect an accurate credit history in both names.

-- You may wish to open a new credit account in your name alone and to establish a good credit rating by paying your bills promptly.

What To Do if You Are Denied Credit

If you are refused credit by a store or company, ask the store for the name of the "credit reporting agency" that was contacted by the store in checking your credit. Then call the "credit reporting agency" and ask to see your file and to find out the reasons you were given a bad credit rating. Under the new credit laws, you are entitled to look at your file and receive a list of all information in the file about you.

WHERE TO GO FOR HELP

If after reviewing your credit rating file, you believe you were denied credit merely because of your sex or marital status, and you have reason to believe that a man with the same assets and credit history as you would receive credit, you may wish to get legal assistance. There are several government agencies you may contact about certain types of credit discrimination, which are listed below. You may also wish to contact a private attorney about the possibility of recovering actual damages and punitive damages up to $10,000, as provided under the new laws.

-- Credit discrimination by retail stores, finance companies and credit card issuers:

Contact Federal Trade Commission, Washington, D.C., or local office in your county.

-- Credit discrimination by national banks:

Contact Comptroller of Currency, Washington, D.C.

If you are aware of credit practices by a store or agency that clearly violate the new laws described in this Handbook, you may send your written complaint to the California Attorney General's office, Public Inquiry Unit, 555 Capitol Mall, Sacramento, California 95814. You may also phone the Attorney General's office, toll free number 800-952-5225.

IF YOU WANT TO READ THE LAW

Federal law: Regulation B -- The regulations which implement the federal Equal Credit Act can be found in the Federal Register Vol. 40, No. 205, at pages 49298 through 49310. These regulations spell out specifically which acts are permitted and which are forbidden in the evaluation of credit applications.

The California law can be found in California Civil Code sections 1812.30 through 1812.35.

The Federal Fair Credit Reporting Act guidelines can be found in the Code of Federal Regulations, Title 16, sections 600 through 600.6. (16 C.F.R. 600.)

California Fair Credit Reporting provisions - California Civil Code sections 1785.20 through 1786.56.

MEDICAL AUTO LIFE

Chapter 7

INSURANCE FOR WOMEN

MEDICAL INSURANCE - DISABILITY INSURANCE - AUTOMOBILE INSURANCE - STATE UNEMPLOYMENT INSURANCE - LIFE INSURANCE - WHERE TO GO FOR HELP

Summary: This chapter will cover five of the more important types of insurance that women find useful: medical insurance, disability insurance, automobile insurance, state unemployment insurance and life insurance. Each type of insurance is briefly described; then women's rights for each type of insurance are explained.

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MEDICAL INSURANCE

Medical insurance pays all or part of your hospital and doctor bills when you are sick or injured. You may have an individual policy, a group policy through your employer, or you may be eligible for a state health care plan such as Medi-Cal.

A medical insurance policy must include the following:

1. A group policy must include coverage for pregnancy for female workers, if the wives of male workers are covered for pregnancy.

2. If your employer's group plan covers the wives of male workers, it must cover your husband.

3. Medical insurance policies cannot exclude payments for disorders of the reproductive organs.

4. Medical insurance policies must have the same waiting periods for women as for men.

5. Medical insurance policies can only ask women to have a medical check-up if men are also asked to have one.

6. Medical insurance policies must include payments for miscarriage and complications of miscarriage.

A medical insurance policy does NOT have to include the following:

1. A medical insurance policy does not have to pay for a normal pregnancy and childbirth. If the policy does pay for a pregnancy, it does not have to pay all of the costs.

2. A medical insurance policy does not have to pay for contraceptives, sterilization, or abortion.

3. A medical insurance policy may ask you to wait for a certain amount of time, after they start covering you, before they will pay for your pregnancy.

PRIVATE DISABILITY INSURANCE

Private disability insurance pays you money to make up for wages lost when you are unable to work because of sickness or injury.

<u>Items that Can NOT Be Excluded</u>:

1. Men and women in the same job must be offered the same coverage.

2. Benefits for men and women must cover the same time period.

3. A policy cannot exclude from coverage work ordinarily covered by the policy merely because the work is done

at home or done for a relative, if the policy has no such exclusion for men. (NOTE: This does NOT mean that insurance companies must provide homemaker's disability insurance, however.)

4. The application for disability insurance cannot ask questions about female sexual organs and disorders unless it asks similar questions of male applicants.

5. Disability policies cannot exclude coverage for time lost due to disorders of the reproductive organs.

(For information about state Disability Insurance, see chapter on "Public Assistance" in this Handbook.)

Pregnancy and Childbirth Coverage:

The question of whether normal pregnancy can be excluded from group disability insurance is the subject of lawsuits before the United States Supreme Court, and has not been decided at the time of the printing of this handbook. Under the State Unemployment Disability Insurance Plan, you are not entitled to money from the State to compensate for lost wages from a normal pregnancy.

Disability policies must cover miscarriages and complications of miscarriages. The State Unemployment Disability Insurance Plan must also cover these problems.

AUTOMOBILE INSURANCE

Before you buy or even drive a car, you should obtain car insurance. Car insurance covers injuries to yourself and your passengers if you are in an accident, and injuries to the passengers of the other car if the accident is your fault. These bills can run extremely high. Car insurance can also pay for damages to your car, due to an accident or vandals.

Your insurance rates are based on your age, your sex, your driving record, and other factors.

An automobile insurance company may not do any of the following:

1. Cancel your coverage or refuse to insure you because you are living with a man to whom you are not married, or because you are living in a communal situation.

2. Refuse to insure you or charge you a higher rate because you are divorced or widowed.

An insurance company may do the following:

1. Charge you a rate which is based on your husband's driving record.

2. Insist on writing a policy for your entire household rather than for you as an individual. This means that the insurance company will probably issue the policy in your husband's name at the rate for which your husband is eligible.

STATE UNEMPLOYMENT INSURANCE

State unemployment compensation is intended to tide you over between jobs. You are usually eligible for unemployment compensation if you were laid off for reasons not connected with your ability to do the job. You are not eligible, however, if you quit your most recent job voluntarily without good cause or if you were fired for misconduct. The eligibility requirements for unemployment insurance are fairly complicated, and you should contact your local unemployment office for more information.

Some of the more common problems that you may face as a woman trying to obtain unemployment compensation are:

1. Until recently, it was the law that if you left your job for domestic reasons, such as to be with a sick child or because your husband was transferred to another city, you could not collect unemployment compensation unless you were the major source of support for your family. This law was declared unconstitutional because it operated to discriminate against women. Since this court decision, determinations are being made on an individual basis whether there was good cause for termination of the employment.

2. You cannot collect unemployment payments if you left your job because you are pregnant. You can collect payments after the birth of the child or end of your pregnancy, if you are able to work and your job is gone.

3. You can collect unemployment payments if the company policy or union collective bargaining agreement said you had to leave your job because you were pregnant.

LIFE INSURANCE

Life insurance is money intended to provide for your husband and children in case you die suddenly.

Life insurance companies must do the following things:

1. Insure men AND women who have the same type of job.

2. Ask men AND women (not just women) to have a physical examination before issuing insurance, if they are going to ask for a physical examination.

3. Have the same conditions and benefits in the policies for women as are in the policies for men.

A life insurance company CAN charge men and women different rates. This is because life insurance companies use statistics on how long people are expected to live to figure each person's rates. Women are usually expected to live longer, so their rates are usually lower.

WHERE TO GO FOR HELP

If you believe that you have been refused insurance or have been treated differently because you are a woman or because of your marital status, you may wish to call one of the following:

1. California Department of Insurance, "Consumer Affairs Division--Policy Services Bureau," offices in Los Angeles, San Francisco and Sacramento.

   Call to file discrimination complaints or ask questions about these types of insurance: medical, automobile, life, private disability insurance.

2. California Employment Development Department, offices in Los Angeles, San Francisco and Sacramento.

   Call to file discrimination complaints or ask questions about these types of insurance: disability, unemployment insurance.

IF YOU WANT TO READ THE LAW

You may contact the California Department of Insurance to request a copy of current Insurance Code regulations about sex and marital status discrimination.

HOUSING SCHOLARSHIPS ADMISSION

Chapter 8

EDUCATION

ADMISSION AND ENROLLMENT, SCHOLARSHIPS, SPORTS, SOCIAL ORGANIZATIONS, HOUSING AND DORMITORIES, WHERE TO GO FOR HELP

Summary: All public schools, elementary schools, high schools, community colleges, California State Universities and the University of California, as well as private schools and colleges which receive money from the federal government, must provide equal opportunity for women in education.

This means equal opportunities for admission to the school, enrollment in classes, financial aid and participation in sports and clubs.

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ADMISSION AND ENROLLMENT

Public schools and private schools that receive money from the federal government may not discriminate against either sex in their admissions policies. This means that any private school or college that receives money from the federal government must be open to both men and women.

All classes at these schools must be open to both sexes. Classes in homemaking, auto mechanics, gardening, and workshop must be open to both men and women. However, sex education classes may be restricted to one sex.

Counselors must not encourage or guide young women away from certain careers, such as electronics, medicine, law, police work, forestry, or skilled trades, because these jobs seem "unsuitable" for women in the counselor's opinion. Counselors must provide all students, girls and boys, with the available information on all careers. Tell your school counselor what careers interest you, and ask for all the available information about those careers.

SCHOLARSHIPS

Federal law requires that scholarships must be available to all students on an equal basis. Specific scholarships may be distributed on the basis of sex, but the overall distribution of scholarship funds must be made in a manner that gives both sexes equal opportunity to receive financial aid.

Specific scholarships for men or women are allowed. For example, a Woman's Club scholarship for the top woman senior in a high school or a similar scholarship for a male is permissible. However, the overall amount of scholarship money available must be enough to give both women and men an equal opportunity to apply for and receive scholarships.

SPORTS

Women and men must have an equal opportunity to participate in all sports offered at the school. "Equal opportunity" does not mean that all athletic teams must be coed. Federal law permits single sex teams in contact sports as well as single sex teams which result from a test of skill.

Schools must choose athletic programs and also provide money for teachers, coaches and equipment for these programs, so that both women and men have an equal opportunity to participate.

Equal opportunity DOES NOT MEAN sharing the same toilets, using the same lockers, or using the same showers. Men and women are entitled to the same privacy in these facilities that they have always had.

SOCIAL ORGANIZATIONS

Schools may sponsor single sex social organizations such as sororities and fraternities. Other single sex groups which result from a test of ability may also be valid. For example, a chorus might be limited to one sex on the basis of specific vocal ranges.

HOUSING AND DORMITORIES

Coeducational schools may provide separate living accommodations for each sex. Such accommodations may be separate but each accommodation must contain equivalent facilities.

WHERE TO GO FOR HELP

If you feel that a school or college has discriminated against you because you are a woman, or because of your marital status, or if you feel that a school or college has discriminated against your daughter, you may wish to contact the principal, dean or appropriate administrator of the school. If this action does not resolve your problems, you may wish to contact:

1. State Universities and Colleges:
   Campus Title IX Officer or Coordinator

2. University of California:
   Chancellor's Office

3. Community College Board:
   Campus Dean of Student Personal Services or Instruction

4. Superintendent of Instruction (Secondary Schools):
   Bureau of Intergroup Relations
   State Department of Education
   721 Capitol Mall, Room 622
   Sacramento, California 95814
   Phone (916) 445-9482

5. In general:
   Attorney General's Office
   Public Inquiry Unit
   Sacramento, California
   Toll free (800) 952-5225

6. Federal government:
   Department of Health, Education & Welfare (HEW)
   Office for Civil Rights
   760 Market Street, Room 700
   San Francisco, California 94102
   Phone (415) 556-8586

RAPE OTHER VIOLENT CRIMES

Chapter 9

RAPE, OTHER VIOLENT CRIMES AND LAW ENFORCEMENT

Summary: Women can be the victims of crime more easily than men - burglary, robbery and rape.

You should be aware of general precautions that may prevent you from being a victim of crime. However, if you are a victim of a crime, help yourself and your law enforcement agency. Report the crime, and be willing to testify if the criminal is apprehended.

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RAPE

Rape is one of the most dehumanizing of all violent crimes - and women are the victims.

California law defines rape as:

- An act of sexual intercourse,
- With a female who is not the wife of the rapist,
- Accomplished without the consent of the female, who resisted and was overcome by force or violence, or who couldn't resist because of the threat of great and immediate bodily harm.

WHAT TO DO IF YOU ARE RAPED

The amount of resistance you can show in a rape situation depends on many things: How afraid you are, how strong you are, if you know any self-defense techniques, as well as how strong and threatening the man assailing you is.

Law enforcement officials seem to agree, however, that if you are assaulted, no matter what else you do, you should not do anything that might be interpreted as consent. On the other hand, don't get yourself killed in your attempts to resist.

AFTER A RAPE

As a victim of rape, your first instinct after being forced by your assailant might be to cleanse yourself completely and to wash away the entire incident. Do not do this!

Washing your body may remove vital evidence needed for the possible conviction of your assailant. Also do not destroy or discard your clothing, your under clothing, towels, or anything else used to cleanse yourself. They, too, may be valuable evidence.

Contact the police, sheriff or other local law enforcement agency and seek emergency medical treatment immediately. When you enter the hospital, tell the doctor that you have been raped. Make sure that you receive an examination and undergo all the necessary medical tests. The examination and tests should be free of charge.

The interview with the law enforcement officer and the medical examination may be easier for you if you are accompanied by a sympathetic friend or a counselor from your local rape crisis center. If you feel that it will be easier for you to discuss the incident with a woman, ask when you report the rape to have a woman investigator sent to see you. Almost all law enforcement agencies in California will try to provide a female officer for a rape victim upon request.

You should talk with the doctors at the hospital or with your own private doctor about whether you should have pregnancy tests and venereal disease tests done.

LEGAL PROCEDURES

After your first discussion with the law enforcement officers, you will be asked to repeat your story at least once to a deputy district attorney. As the victim of the rape, you will be a witness for the prosecution. You do not need to have a lawyer of your own, although you may if you want to.

A woman's past sexual experiences, except if she has had any experience with the man who raped her, are not permitted to be used in court. As a result of this, many law enforcement agencies do not ask women about their past sexual experience.

Other laws, too, have changed so that at rape trials the victim will not be treated as the "guilty" one. The legal rules for the crime of rape are complicated and it can be a difficult crime to prove in a court of law. Sometimes it is difficult to prove that the woman did not consent to the sexual intercourse. Lack of consent is necessary for rape.

VICTIMS OF VIOLENT CRIMES

In recent years, California has passed laws which call for the victims of violent crimes to receive money for some financial losses they have suffered. For example, medical expenses resulting from the crime of rape, including therapy to rehabilitate the victim, may be paid. The victim may also receive money for earnings she lost because of the crime. For more information, see the section below on "Where to Go for Help" for the office in Sacramento that you may write to for a claim form.

WHERE TO GO FOR HELP

1. Crimes in General

   Report the crimes to your local police, sheriff or other local law enforcement agency at once.

2. Rape

   Immediately contact your local police or sheriff or other local law enforcement agency. If you prefer to have a female officer talk with you, ask to have a woman officer sent to see you.

   Go to the Emergency Room of your nearest county or private hospital for medical treatment.

   To protect your health, it is wise to ask to have examinations for pregnancy and venereal disease while you are at the hospital and during follow-up visits to a doctor.

3. Victims of Violent Crimes

   If you are a victim of a violent crime, including rape, and have suffered any financial losses, you may write to:

   California Board of Control
   926 "J" Street, Suite 300
   Sacramento, California 95814

   Ask that they send you a claim form for the victims of violent crimes. Fill out the form and send it back as soon as possible. Claim forms can also be obtained from any hospital or police station.

A short booklet explaining the requirements, benefits and procedures for victims of violent crimes may be obtained from the Crime Prevention Unit of the Attorney General's office. Write to:

Crime Prevention Unit
Office of the Attorney General
3580 Wilshire Boulevard, Suite 936
Los Angeles, California 90010

4. Wife Beating

If the man you are married to or the man you live with beats you, you may file criminal charges against him. It is NOT necessary for you to be separated from your husband in order for you to file wife beating charges against him.

5. Rape Crisis Centers for Women

There are various women's organizations that help women who have been victims of rape or other violent crimes to cope with the emotional and physical distress. Ask your local directory assistance operator for the number of a Rape Crisis Center or similar organization in your community.

GENERAL PRECAUTIONS

Listed below are some general precautions women can take to reduce the risk of being a victim of rape or another violent crime. However, there are no guarantees. If you are a victim of rape or other violent crime, there are people to help you. IT IS VERY IMPORTANT TO REPORT THE RAPE OR OTHER CRIMES TO LAW ENFORCEMENT AGENCIES IMMEDIATELY.

Protecting Yourself at Home

- Keep all exterior doors and windows securely locked.
- All entrances and hallways should be well-lit.
- Hang curtains and/or blinds on all windows.
- Be aware of places attackers might hide, both inside and outside.
- NEVER open the door to a stranger. Also remember that many rapes committed are by assailants known to the victim.
- If you live alone or with other women, don't put your full name on your mailbox or in the phone book (use 1st initial only). Avoid publicizing you live alone.
- Let a friend know when you leave, when you plan on being back, so someone is aware if you are missing.

Protecting Yourself on the Street

- Walk in well-lit areas. Avoid walking alone.
- Walk at a steady pace, look confident and purposeful. Know where you are going. Don't look lost.
- Be familiar with your own frequently used route. Vary your route home.
- Try to keep your hands free.
- Listen for footsteps and voices nearby. Check for someone following you. If someone is, cross the street or walk in the middle of the street, stay near street lights.
- If you fear danger, scream loudly, yell "FIRE." Get to a lighted place fast. Run and yell.
- Carry a whistle wrapped around your wrist or on your key chain--handy. Use it.
- If you are waiting outside, stand balanced. Be suspicious of cars that pull up near you, or that keep passing you.
- If a car is following you, turn around and walk in the reverse direction.
- Consider how you dress. Wear sensible shoes.
- Walk on the outside of the sidewalk, away from possible hiding places.
- Have your car key out and ready to use when you go to your parked car.
- Check the interior of your car before you get in. Always keep car doors locked when parked and driving.
- Always carry enough money for an emergency whenever you go out.
- Carry a flare in your car for emergencies.

Protecting Yourself Hitchhiking

AVOID HITCHHIKING WHENEVER POSSIBLE. Arrange a ride with a friend, borrow a friend's car, use public transportation, join a car pool. If you must hitchhike:

- Try to get a ride with a woman.
- Avoid hitchhiking alone.
- Check license plate number before getting into the car.
- Check to see that no one is hiding in the car, that the driver is the only occupant.
- Become familiar with the vehicle make, model, color, etc.
- Be sure door handle on the passenger's side works before getting in.
- Don't get into the back of a van or a 2-door car.
- Try to determine if the driver has been drinking.
- Ask the driver's destination and determine if that's where you want to go.
- Try to make sure it's a safe ride before putting any of your possessions into the car or truck.

- Look closely at the driver so you can later identify him/her.
- Don't talk openly about yourself.
- Don't allow the driver to take you home -- get out at least a block away.
- Hitchhike in an area where there is ample pull-off space.
- IF YOU FEEL UNCOMFORTABLE ABOUT THE SITUATION, DON'T GET INTO THE CAR.

Protecting Yourself During an Assault

Literature differs on the best way to protect yourself during an assault. All agree, however, that the first thing to do is TRY TO GET AWAY -- SCREAM, BLOW A WHISTLE, MAKE NOISE, RUN TO SOMEPLACE WHERE THERE ARE PEOPLE OR WHERE YOU WILL BE SAFE.

If you are unable to get away immediately, try to stay calm until you can find an opportunity to escape. Be familiar with your limitations. Do not resist a man with a knife, gun or other weapon. Don't worry about "winning," worry about keeping your life and getting away.

If, by using your body as a weapon, you can escape, do it -- mean it, and HURT HIM. Aim for his sensitive areas -- eyes, nose, groin. Your teeth, arms, feet, fingernails and fists can be effective weapons. Avoid other weapons -- weapons you carry yourself can be taken away and used against you.

If you are unable to escape, try to stay calm and talk sanely. Avoid showing any pain or weakness, if possible; showing weakness may encourage violence. Memorize the details of his face, clothing, anything with which to describe him.

Again, there are differing opinions about the advisability of fighting. Use your own discretion.

You may wish to take a class in women's self defense and assertiveness training -- contact your local women's organization, rape crisis center, Y.W.C.A., school or community center for information about such classes.

Chapter 10

HOUSING

Summary: It is illegal to refuse to rent or sell a house to a woman because she is a woman or because of her marital status.

THE FAIR HOUSING LAW PROTECTS WOMEN

The laws protecting housing rights in California are the Unruh Civil Rights Act and the Rumford Fair Housing Act (see "Business Establishments"). These laws protect the rights of women, whether they are married, single, or living with someone, in the area of finding housing.

RENTING

A landlord may not refuse to rent an apartment or house to you solely because:

1) You are a woman;
2) You are a couple living together but are not married;
3) You are a single person with children, provided that the landlord rents to married couples with children

BUYING A HOUSE

A home owner may not refuse to sell the home to a woman for the same reasons listed above under "Renting."

Women often have problems obtaining loans to pay for a home. See the chapter on "Credit" for your rights in this area.

WHERE TO GO FOR HELP

If you have a complaint about a landlord or home owner refusing to rent or sell to you, you may contact the following:

State: California Fair Employment Practice Commission (FEPC) which has local offices in San Francisco, Los Angeles, Sacramento, San Diego, San Bernardino, Fresno and Santa Rosa.

Federal: U.S. Office of Housing and Urban Development (HUD) with California offices in Los Angeles, San Francisco and Sacramento. HUD may be able to assist in problems of discrimination in federally funded housing and rental properties.

A private attorney.

DAY CARE SERVICES

Chapter 11

CHILD CARE SERVICES

DAY CARE SERVICES - PAYING FOR
DAY CARE SERVICES - WHERE TO GO FOR HELP

Summary: If you have young children that need to be cared for outside of your home during the day, this chapter will tell you what kinds of child care services are available in California and where to find them.

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DAY CARE SERVICES

Though many parents disagree over whether it is right to send their children to day care centers, there are almost 10 million school age children who have mothers working outside of the home. Many child care programs have become available, including public and private facilities, non-profit and profit-making, and part-time and full-time arrangements. Some parents make more informal arrangements with relatives or neighbors. Some parents simply let their children take care of themselves.

The following is a summary of various types of day care services:

1. Child Care Centers

All child care centers in California are licensed by the county where they operate. In order to receive a license, a center must meet strict safety, nutritional and educational standards.

Child care centers will vary in size from two or three children to 85 or more. Most centers offer more than babysitting services. For example, centers often have programs to teach the children about getting along with others and taking care of themselves. The programs that a center has depends on its size and the amount of money it has. Centers may be profit or nonprofit and are often located in community center buildings, churches, etc.

Some centers can handle children with health, emotional or learning problems.

Certain problems may exist with respect to these child care centers, such as distance from your home, the hours the center is open, need requirements, or large expense.

2. Family Day Care Homes

Qualified adults may look after non-related children, usually up to the age of 12, in the adult's home. This arrangement may be convenient because it is close to your home; it can handle irregular working hours; it is usually a smaller group of children, and it is usually less expensive. Family day care homes are licensed and supervised by a social services agency.

3. Day Care Centers in Offices and Factories

These types of centers often attract workers and reduce absenteeism. Check with the personnel office where you work to see if a day care center is available. If it is not, you and other employees may ask your employer to consider adding a day care center.

4. Employer-Supported Centers

Some firms have donated funds to local communities to establish neighborhood centers. Other firms help employees find day care or they give the employee extra money to help pay for day care.

5. Preschools and Head Start Programs

Some preschools and nursery schools now accept children as young as nine months for part of the day. Private nursery schools offer part-time, full-time and extended care and are usually more expensive. Some nursery schools are parent cooperatives, sponsored, planned and often staffed by parents.

Head Start programs provide federally funded early education and group care for preschoolers usually for half a day including lunch.

6. Children's Centers

Many school districts run preschools on the school sites. For parents with low incomes, particularly single parents, the children's centers offer an instructional program with well qualified teachers, for children ages 2 - 12 (before and after school). Parents must either be working or attending job training classes or college, or be disabled. Call your local school district to ask about this program.

7. Some Special Child Care Services

- Los Angeles County has a Home Finder's Service, which puts parents in touch with competent baby sitters.

- College campuses often have child care services for their students.

- A few day care centers have been set up specifically for the children of migrant workers.

PAYING FOR DAY CARE SERVICES

Most child care centers that use federal or state money are run to provide child care services to low income families. These families are charged for the services according to how much they are able to pay.

Private day care centers are usually more expensive. Some private centers also offer rates based on family income.

Parents who are receiving welfare money or parents who are in government sponsored training programs, such as Work Incentive Program (W.I.N.) or Comprehensive Employment and Training Act (C.E.T.A.), can have the cost of child care paid directly by the State Department of Education. Working parents who are NOT receiving welfare assistance, but who cannot afford to pay for child care, may also be entitled to have the costs of child care paid by the Department of Education. (See the last section of this chapter, "Where to Go for Help" for places to call about this.)

No programs now help middle income families pay for child care. Zoning regulations often prohibit locating child care centers in areas accessible to middle income families.

WHERE TO GO FOR HELP

To find out about day care in general in California, about child care centers in particular, and about financial aid from the state to pay for the child care, call or write to:

1) Local County Department of Social Services (the County Welfare Office)

2) State Department of Education
Child Development Support Unit
1401 21st Street, 4th Floor
Sacramento, California 95814
Phone (916) 322-6241

To find out about day care centers at work or employer supported centers, talk to a member of the personnel office in your company. If the company where you work has a union, your union representative may be able to help you.

To find out about preschools that accept younger children and infants, call your local school district office.

To find out about Family Day Care Homes, contact your County Health Department. You might also wish to inquire at your community or religious center. Some community organizations provide information and referral services for child care centers.

DIRECTORY OF

SERVICES AND INFORMATION

This general directory lists various legal services agencies and other organizations that we are advised may be able to provide legal assistance and general information to women on the subjects discussed in this Handbook. This directory is not a complete list of every women's organization in California. Many of the organizations listed here may be able to direct you to another organization that can help you with specific problems.

A. GENERAL LEGAL ASSISTANCE

1. Legal Aid Societies Neighborhood Legal Assistance Legal Clinics

Legal aid societies are funded by the federal government and usually are open only to lower income people. Legal aid lawyers handle a wide range of problems, including ones particular to women such as sex discrimination in housing, credit and employment.

An example of legal aid society in San Francisco is the Neighborhood Legal Assistance Foundation. The Women's Litigation Unit is a section of this Foundation which handles sex discrimination cases. The Domestic Relations Unit is a section of the Foundation handling divorce cases.

Legal Services is a private non-profit corporation which funds various California Legal Aid Societies. Its office is located in San Francisco at (415) 556-6852 and it will put you in touch with the Legal Aid Society in your area.

Legal Services, San Francisco - (415) 556-6952

2. American Civil Liberties Union (A.C.L.U.)

The A.C.L.U. is a legal services foundation that handles many types of civil rights problems, including women's rights. The A.C.L.U. has its own lawyers and also has a referral service to other organizations and women's groups that handle specific problems.

A.C.L.U. main legal offices and referral information numbers for major California cities are:

San Francisco - (415) 556-5646
Los Angeles - (213) 487-1720

3. Minority Legal Defense Groups

These groups will be listed in the telephone book under the name of the minority group or of the sponsoring group. Examples are:

San Francisco:

- NAACP Legal Defense and Education Fund
- Mexican-American Legal Defense and Education Fund
- Asian Law Caucus

Los Angeles:

- NAACP Legal Defense and Education Fund
- Mexican-American Defense and Education Fund
- Chicano Service Action Center
- Asian Law Collective

Sacramento:

- Asian Law Caucus
- NAACP Legal Defense and Education Fund
- Mexican-American Family Department: Family Legal Services

4. California Rural Legal Assistance, Inc.

The California Rural Legal Assistance, Inc. deals with age discrimination, employment discrimination, housing problems, pension disputes and nursing home conditions. Although they concentrate on servicing community groups, they will refer individuals to other legal groups for assistance. Their offices are:

San Francisco - (415) 421-3405
Sacramento - (916) 446-7904

5. Law Centers

Many specialized law centers exist in California. Some of them are listed below:

San Francisco:

- Title VII Project, Lawyer's Committee for Urban Affairs, part of San Francisco Bar Association

- Youth Law Center

- Public Advocates
- Equal Rights Advocates
- Legal Clinics:
  South Folsom Law Firm
  Asian Law Caucus
  SF Consumer Action
- Lesbian Mothers Legal Aid
- Advocates for Women
- Community of Legal Services
- Employment Law Center

Los Angeles:

- Youth Law Center
- National Senior Citizens Center
- West Center on Law and Poverty
- Family Law Center
- Women's Litigation
- Legal Aid Foundation of Los Angeles
- The Women's Switchboard

San Diego :

- Equal Rights Advisors, Inc.

6. Small Claims Court

Every county has a Small Claims Court, a special court where people may sue to recover money owed or for civil damages in a total amount under $500.00. If you have a claim for money higher than $500.00, you must file your action in a higher (municipal or superior) court. In Small Claims Court, you may not be represented by a lawyer; you represent yourself.

If you are over 18 years of age, you may file a claim in Small Claims Court. The filing fee is $2.00. For more information, contact the Small Claims Court in your county and ask for an information booklet. It is important to be well prepared when you present your claim before the Judge in Small Claims Court, and to have receipts and other evidence with you in court to support your claim.

7. Lawyer Referral Services for Private Attorneys

City Bar Associations and private lawyer referral services direct callers to private attorneys in their area according to the individual problem. The first consultation with the attorney is usually provided at a minimum fee. If you decide to retain the attorney, you will be charged the regular attorney's fee and if you cannot afford this, he will refer you to a Legal Aid group. For lawyer referral, contact Bar Association in your city or county or a lawyer referral service.

San Francisco	-	(415) 391-6102
Los Angeles	-	(213) 464-5077
Sacramento	-	(916) 444-2333

8. District Attorney's Office, Family Support Unit

Parents who need legal assistance to collect child support under a Court order may get legal help from the Family Support Unit of their local district attorney's office. Numbers in major cities are listed below. For additional phone numbers, check your local telephone book.

San Francisco	-	(415) 543-9850
Los Angeles	-	(213) 974-3611
Sacramento	-	(916) 440-5811
San Diego	-	(714) 236-2478

9. Divorce: Alternative Services

The Wave Project offers non-legal help in obtaining "do it yourself" divorces in California, for a fee of $75.00 plus filing fees. The Wave Project has offices in Oakland, San Francisco and Sacramento. Check your local telephone book for listing.

B. GENERAL INFORMATION FOR WOMEN AND REFERRAL SERVICES

1. Commissions on the Status of Women

There are state and local Commissions on the Status of Women.

The State Commission on Status of Women is an information and referral agency. It does not handle legal cases itself, but

it can put you in touch with lawyers or legal groups that may help you. The Commission's address is:

Commission on the Status of Women
926 J Street, Room 1003
Sacramento, California 95814
(916) 445-3173

There are 29 city and county Commissions on the Status of Women. These local commissions vary as to what sort of help they can give you. Some are informational and referral agencies like the state Commission. Others can handle legal matters themselves. Look in the phone book under your city or county to see if there is a local Commission near you, or write to the state Commission for the local group near you.

2. Law Schools
Women's Organizations

At most law schools in California there are women's law groups, consisting of the women law students and women law professors. Most of these groups cannot take legal cases themselves, but they may be good sources of information, advice and referrals to other groups that can help you.

The University of California campuses which have law schools are:

UCLA
Hastings (San Francisco)
UC Berkeley
UC Davis

There are many private law schools in California. Check your phone directory for listings.

3. National Organization
for Women (N.O.W.)

N.O.W. has general information on women's issues and is a clearing house for women's problems and related action groups. N.O.W. offices often have lawyers on their staffs; if not, the office can usually refer you to a lawyer or community legal office.

There are hundreds of N.O.W. offices in cities and counties in California. Look in your phone book in the White Pages under "N.O.W." or "National Organization for Women" for the office near you.

4. Other Women's Groups

Many women's help groups have the word "Women" in the name of the group. Look in the phone book under "Women" for the names of particular groups to help you. Some examples are:

San Francisco:

- Women Organized for Employment (W.O.E.) - (415) 495-0923
- Women's Centers Inc., a group which coordinates women's events in the Bay Area - (415) 431-1181
- Women's Switchboard, a referral group for women's problems, issues - (415) 431-1414
- Women Against Rape (W.A.R.) - (415) 647-7273

Los Angeles:

- For Women - (213) 657-7411
- Women Who Care - (213) 299-7409
- Women's Advisory Council - (213) 670-5680
- Women's Center - (213) 651-3528
- Women's Health Counseling Clinic - (213) 937-6973
- Women's Equity Action League (Beverly Hills) - (213) 345-1442
- The Women's Switchboard - (213) 388-3491
- Women's Medical Educational Service - (213) 655-8950
- Women's Political Caucus - (213) 654-0275

5. Shelters for Battered Women

There are shelters and organizations in California that provide a safe place to stay and counseling for women and their children whose safety is in danger as a result of beatings and other violence by their husbands. Some of these shelters are listed below. For emergency help and more information about where to find safety if you are in danger from your husband or the man you live with, contact your local law enforcement agency, police department or sheriff.

San Francisco:

- La Casa de las Madres - 24-hour crisis "hot line"- (415) 626-9343 Business phone - (415) 626-7859
- Aquarius House - (415) 664-9888
- Raphael House - (415) 621-1590

Los Angeles:

- Haven House - 24-hour crisis "hot line" - (213) 681-2626

Orange County:

- Women's Transitional Living Center - 24-hour crisis "hot line" (714) 992-1931

Sacramento:

- Mother's Emergency Stress Service (M.E.S.S.) - 24-hour "hot line" (916) 446-7811

C. BOOKS, DIRECTORIES AND OTHER EDUCATIONAL MATERIALS

Many state and federal agencies provide booklets and other written information about services, laws, and organizations that help women. A few are listed below:

"Directory of Organizations Promoting Equal Employment Opportunities for Women," July, 1976, Department of Industrial Relations, Division of Apprenticeship Standards. For information, write: Division of Apprenticeship Standards, P. O. Box 603, San Francisco, CA 94101.

"Equal Employment Practices," 1974, State of California Fair Employment Practice Commission.

"1975 Handbook on Women Workers," U.S. Department of Labor (inquire at the U.S. Government Bookstore nearest your city).

Many of the women's organizations listed in this Directory publish information of interest to women. Contact the organizations in your area for information about their written materials.

Many books about rights of women may be found at your local public library. The following list of some of the books on this subject was compiled by the San Francisco Public Library, Office of Adult Services:

364.153 Brownmiller, Susan
B823a AGAINST OUR WILL: MEN, WOMEN & RAPE
Founder of New York Radical Feminists and Redstocking has written what at this time is the definitive work on rape.

616.86 Chesler, Phyliss
C425w WOMEN AND MADNESS
How most psychotherapists have viewed women from a "masculine" perspective and perpetuated much of the sexrole stereotyping that has so disturbed women. Discuss female psychology from a 20th century perspective.

396.073 Gager, Nancy
W8426 WOMEN'S RIGHTS ALMANAC
Includes state-by-state statistics on education, race, marriage, divorce, etc., lists of commissions on the status of women, national women's organizations, health services, women in political positions, their voting records. Also lists landmark feminist documents, books and resources, a list of feminist periodicals, essays on the ERA, abortion, lesbianism, labor, credit and banking and a chronology of highlights of American feminism since 1770.

16.396 Harrison, Cynthia Ellen
H245w WOMEN'S MOVEMENT MEDIA: A SOURCE GUIDE
Directory of publishers, distributors, news services, women's research centers and library research collections, women's organizations and centers, governmental and quasi-governmental organizations and agencies, and groups with a single focus such as abortion, rape, women in the arts, etc.

396.073 Howard, Jane
H834d A DIFFERENT WOMAN
Discussions with women around the country who are changing and have changed their life styles.

Pamphlet National Organization for Women
WOMEN AND CREDIT
Analyzes the situations of single, married, divorced and widowed women, and discusses their problems in obtaining loans, mortgages and charge accounts. A self-help document.

16.396 Knopf, Alfred A.
N42 THE NEW WOMAN'S SURVIVAL SOURCEBOOK
Editors: Kirsten Grimstad & Susan Rennie. Similar to "The Whole Earth Catalog" in format, a description of women's literature in fields of money, health, lifestyles, law and politics, violence against women, the women's movement and much more. Choices are excellent.

396 Oakley, Ann
Oa4w WOMEN'S WORK: THE HOUSEWIFE PAST AND PRESENT
An English feminist sociologist takes a fresh look at this role that so many women find themselves in.

612.6 Bosten Women's Collective
B657o OUR BODIES, OURSELVES
Today's classic for women on their own bodies and health. Now available in a new edition which has added sections on menopause and rape.

331.4 Pogrebin, Letty
P753g GETTING YOURS: HOW TO MAKE THE SYSTEM WORK FOR THE WORKING WOMAN
For any woman who would like to feel comfortable with money and achievement, relax about leading a double life, and remain true to her own identity (from Mss. Information Corporation Women's Guide to Books).

396 Ross, Susan C.
R733r THE RIGHTS OF WOMEN
Author, a feminist lawyer, writes on women's rights under the Constitution, varying state laws and many court decisions. Covers discrimination in employment and education, the mass media, women's role in the criminal justice system, abortion, birth control, sterilization and problems accompanying divorce. Questions and answers format.

362.7 Sidel, Ruth
S113w WOMEN AND CHILD CARE IN CHINA
Author visited China to see how Chinese child care works--compares it with the methods we use in the United States.

929.4 Stannard, Una
St25m MARRIED WOMEN v. HUSBANDS' NAMES: THE CASE FOR WIVES WHO KEEP THEIR OWN NAME
Germain Books
Story of women's struggle to keep their name identity and the blocks the American legal profession threw. Includes information on procedure from state to state.

320.973 Tolchin, Susan and Martin
T574c CLOUT, WOMANPOWER AND POLITICS
Interviews with Ella Grasso, Pat Schroeder, Bella Abzug and many others about what progress women have made in U.S. politics and where new opportunities lie. Tips on how to run for public office.

16.823 WOMEN AND LITERATURE: AN ANNOTATED BIBLIOGRAPHY
Se59w:2 OF WOMEN WRITERS
Sense & Sensibility, Second Edition
List of women writers with individual descriptions of the works they have written. Emphasis is on 20th century woman authors. Index of topics and themes is an added attraction.

On Order WOMEN IN TRANSITION: A FEMINIST HANDBOOK ON SEPARATION AND DIVORCE
For the woman in process of separation and divorce; vital problems which affect this growing number of women.

March, 1977
Additions and Corrections to Women's Rights Handbook

Additions to Page 18:

CHILD CUSTODY:

The court also may award joint custody of children to both parents.

LIVING TOGETHER BUT NOT LEGALLY MARRIED:

In 1976, the California Supreme Court ruled that where a man and woman live together and they make an informal or a formal agreement that one person will provide household services (excluding sexual services) with the expectation of being paid for those services, the person who performed the services has a legal right to be paid for such services at the agreed amount or at reasonable value for the services. That right may be enforced by a court after the couple separates. (Marvin v. Marvin, 18 Cal.3d 660.)

Additions to Page 37:

PREGNANCY AND CHILDBIRTH COVERAGE:

In September 1976, the California Unemployment Insurance Code was changed to provide that a person may collect disability benefits for absence due to normal pregnancy, where a doctor certifies that the person was disabled. Benefits may be paid for three weeks immediately prior to and three weeks immediately after the birth.

For information about pregnancy disability benefits under the California Unemployment Insurance Code, you may contact the State of California Disability Insurance Office or the State of California Employment Development Department Office in your city.

* * *

In 1976, the United States Supreme Court ruled that employers may exclude normal pregnancy from coverage under private employee group disability insurance plans, and that such exclusion does not violate Title VII of the 1964 Civil Rights Act.

Correction to Page 56:

DIRECTORY OF SERVICES AND INFORMATION

Advocates for Women is not a law center. It is an economic development center working to improve the economic status of women, through employment and business development services and research.

June, 1977
Additions and Corrections to Women's Rights Handbook

Addition to Page 1:

EMPLOYMENT:

It is illegal to discriminate in employment against any person solely because the person is married, single, divorced, or a single parent or because a woman is of child-bearing age.

Addition to Page 3:

APPRENTICESHIP TRAINING PROGRAMS:

California law requires that apprenticeship training programs include women within their affirmative action plans. Age limits for entry into training programs have been removed. If you wish information about available apprenticeship programs, you may contact the California Division of Apprenticeship Standards, which has offices in San Francisco and Los Angeles. You may also wish to contact a private organization, Women in Apprenticeship, 256 Sutter Street, San Francisco, California.

Addition to Page 10:

BIRTH CONTROL DEVICES:

There are non-prescription birth control devices available for women, such as contraceptive foam which can be purchased without a prescription at any drugstore.

Additions to Page 11:

WHEN TO HAVE AN ABORTION:

The United States Supreme Court held that only restrictions on abortion that relate to the delivery of quality medical care may be imposed by a state during the first two trimesters of pregnancy. States may restrict access to abortion during the third trimester.

ALTERNATIVES TO ABORTION:

Alternatives to abortion may be discussed with persons at any of the several organizations affiliated with the following right-to-life organizations and others not listed here: California Pro-Life Council; Birthright International; Alternatives to Abortion International.

State assistance in providing maternity home care to unmarried pregnant women may be obtained by an unmarried woman who wishes to carry her baby to term. The following maternity homes in California as well as others not listed here may provide assistance and information on this subject:

Door of Hope, San Diego; Big Sister League, Florence Crittenton Home, Salvation Army Booth Memorial and St. Anne's Maternity Home, all in Los Angeles; St. Elizabeth's and Florence Crittenton Home in San Francisco; Salvation Army in Oakland; and Fairhaven in Sacramento.

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May, 1978
Additions and Corrections to Women's Rights Handbook

Page 2:

EMPLOYMENT:

It is illegal under the Calif. Fair Employment Practices Act to include in pre-employment questionnaires questions about the sex or marital status of the applicant. Requested information about height and weight may not be used for purposes of discrimination. The Calif. Fair Employment Practices Commission is drafting guidelines on the subject of pre-employment questionnaires and may be contacted for additional information on this subject.

Page 7:

EMPLOYMENT:

Age discrimination: Calif. Labor Code section 1420.1 prohibits employment discrimination against an individual between the ages of 40 and 64 solely on the ground of age.

Seniority: Recent United States Supreme Court cases on seniority rights and award of retroactive seniority: See International Brotherhood of Teamsters v. United States, 45 United States Law Week 4506 (May, 1977).

Sexual preference or orientation: Calif. Fair Employment Practices Act does not include sexual preference or orientation among prohibited forms of discrimination. Gay Law Students Association V. Pacific Tel. & Tel. Co., 63 Cal.App.3d 608 (1977). This issue is pending before the California Supreme Court as of the date of this printing.

Page 15:

WIFE BEATING AND CHILD BEATING:

Temporary restraining orders: A law passed in 1977 (Calif. Code of Civil Procedure section 527) permits a court to issue a restraining order for a 30-day period against an attacker, where the victim files a sworn statement that the attacker committed past acts of violence resulting in physical injury to the victim. It is not necessary that the victim be married to the attacker to obtain such a restraining order, so long as the violence arose out of a domestic relationship.

For additional information on the subject of domestic violence, see California Department of Justice Information Pamphlet No. 11, "Handbook on Domestic Violence," (April, 1978).

Page 27:

UNEMPLOYMENT INSURANCE BENEFITS:

The first paragraph should read, "Benefits range from $30 - $104 per week for up to a maximum of 26 weeks". The fourth paragraph should state "- you earned $750 from a UIB-covered employer during the base period". "Base period" means: for benefit years beginning in November, December, or January, the four calendar quarters ended in the next preceding month of June; for benefit years beginning in February, March, or April, the four calendar quarters ended in the next preceding month of September; for benefit years beginning in May, June, or July, the four calendar quarters ended in the next preceding month of December; for benefit years beginning in August, September, or October, the four calendar quarters ended with the next preceding month of March.

Page 54:

A.C.L.U.

Correction of phone listing: The correct telephone listing for the San Francisco A.C.L.U. is (415) 777-4880.

Pages 36-38

INSURANCE:

The California Department of Insurance has supplied the following comments and clarifications on the Handbook chapter on medical, disability and automobile insurance.
(The paragraph numbers below correspond to the numbers circled on the following copies of pages 36-38 of the Handbook.)

"Most of the problems noted below arise from a failure to properly distinguished between "group" and "individual" health and disability income insurance policies, which are subject to different standards.

1. Most group medical policies cover pregnancy (if at all) as part of a "package" which also covers dependents of the employee. (The employee frequently pays part of the premium for this "package".) Thus, most single female employees who do not have dependents or who have not applied for dependents' coverage will not be covered for pregnancy. Likewise, should a male employee not choose to cover his dependents, his wife would not be covered for pregnancy either. These arrangements are permissible under our regulations (Title 10, California Administrative Code §2560, et seq.), but it would be impermissible to deny dependents' coverage to a female employee while providing it to a male employee or to condition pregnancy coverage on whether the female employee were married. Because of the many different ways in which group insurance plans are set up, it is risky to make any generalizations about whether pregnancy coverage should be available in such plans.

2. This statement is true only of "individual" health insurance policies.

3. "Individual" medical insurance policies must not exclude coverage for miscarriage or complications of pregnancy. "Group" medical insurance policies may exclude "miscarriage" and need only cover "complications of pregnancy" when they provide some sort of benefit for a normal pregnancy. (Insurance Code §10119.5)

4. Generally, medical insurance policies must pay for "sterilization", although "group" policies may be drafted in such a way as to avoid covering "sterilization". To do so, however, such policies would have to exclude all coverage for any disorders of the reproductive organs, which few do. Deletion of "sterilization" from the noted sentence would appear to be the best way to take care of this. (Insurance Code §10120)

5. We have not interpreted our sex discrimination regulations to this effect, nor have we disapproved applications for this reason. As disorders of female sexual organs are an important element in a woman's medical history we believe that such an inquiry is proper. However, few applications would normally inquire into the fertility-related medical history of one sex without also inquiring into that of the other sex.

6. This statement applies only to "individual" coverages.

7. Although an auto insurer may not refuse to insure a person because he or she is residing with another person with whom he or she is not related by blood or marriage, we would not object to an insurer who declined an applicant on the ground that his or her household contained too many licensed drivers with access to the insured car. However, any limits on the number of licensed drivers in an insured's household would have to be applied regardless of whether the drivers were related; i.e., such a limit would have to apply equally to a commune and a large family. As this question has not been specifically raised, the foregoing is only a tentative position on the problems of commune residents.

8. Neither the statutes nor the regulations of this Department prohibit an insurer from charging a higher auto insurance rate to a widow or someone recently divorced.

9. Our regulations specifically permit a woman to request insurance in her own name. However, as the standard automobile insurance policy covers all licensed drivers in the household of the insured person, the insurer will still probably underwrite on the basis of the driving records of all persons in the household.

Please contact the California Department of Insurance at (415) 557-3713 if you have any questions about these comments."

EXCERPT FROM WOMEN'S RIGHTS HANDBOOK
Page 36 (Refer To Pages 67-68 For Corrections)

A medical insurance policy must include the following:

(1) 1. A group policy must include coverage for pregnancy for female workers, if the wives of male workers are covered for pregnancy.

(2) 3. Medical insurance policies cannot exclude payments for disorders of the reproductive organs.

(3) 6. Medical insurance policies must include payments for miscarriage and complications of miscarriage.

A medical insurance policy does NOT have to include the following:

(4) 2. A medical insurance policy does not have to pay for contraceptives, sterilization, or abortion.

EXCERPT FROM WOMEN'S RIGHTS HANDBOOK
Page 37 (Refer To Pages 67-68 For Corrections)

PRIVATE DISABILITY INSURANCE

Private disability insurance pays you money to make up for wages lost when you are unable to work because of sickness or injury.

Items that Can NOT Be Excluded:

(5) 4. The applications for disability insurance cannot ask questions about female sexual organs and disorders unless it asks similar questions of male applicants.

(6) 5. Disability policies cannot exclude coverage for time lost due to disorders of the reproductive organs.

AUTOMOBILE INSURANCE

Before you buy or even drive a car, you should obtain car insurance. Car insurance covers injuries to yourself and your passengers if you are in an accident, and injuries to the passengers of the other car if the accident is your fault. These bills can run extremely high. Car insurance can also pay for damages to your car, due to an accident or vandals.

Your insurance rates are based on your age, your sex, your driving record, and other factors.

EXCERPT FROM WOMEN'S RIGHTS HANDBOOK
Page 37 (Refer To Pages 67-68 For Corrections)

AUTOMOBILE INSURANCE
Con't

An automobile insurance company may <u>not</u> do any of the following:

(7) 1. Cancel your coverage or refuse to insure you because you are living with a man to whom you are not married, or because you are living in a communal situation.

(8) 2. Refuse to insure you or charge you a higher rate because you are divorced or widowed.

EXCERPT FROM WOMEN'S RIGHTS HANDBOOK
Page 38 (Refer To Pages 67-68 For Corrections)

An insurance company <u>may</u> do the following:

(9) 2. Insist on writing a policy for your entire household rather than for you as an individual. This means that the insurance company will probably issue the policy in your husband's name at the rate for which your husband is eligible.

77679 552 6-78 100M OSP

Material in this publication is based on state and federal laws and information prepared by the Constitutional Rights Section of the California Attorney General's Office, with assistance from the Attorney General's Women's Rights Task Force and several law students from Hastings College of Law, San Francisco, USC and Loyola Law Schools, Los Angeles.

Permission to reproduce the information in this pamphlet is granted to any media outlet or organization, provided credit is given to the California Department of Justice, Evelle J. Younger, Attorney General.

For further information, contact:

Information Services
California Department of Justice
3580 Wilshire Boulevard
Los Angeles, California 90010

Katcher — Did a study of pictures of dressed and undressed male and female figures which were then cut up. Age age 3, 88% made errors in identifying male andfemale genitalia belonging to figures; at age 4 69% made errors; at age 5 49%; at age 6 29%. They also had difficulty matching gender of hair and trunk sections of unclothed figures. One-half of the children at the "Oedipal age" are not fully aware of genital sex differences supposed to be so traumatic and crucial to emotional development. The numberof parents in the home and the number of opposite sex siblings made no difference in these findings. The order of ease in identification: 1. Clothing, 2. Hair, 3. Genitalia, 4. Chest. Few 3 year olds made errors by clothing or hair, but many were still making errors in genitalia and chests by age 6.

Money, Hampson, & Hampson — Children who are born with underdeveloped or ambiguous genitalia grow up to show the interests, behavior, and personality characteristics of the sex they are raised in, regardless of true gender. Children have to learn what gender is, then learn genital differences that determine gender labels.

Kohlberg — Castration anxiety is a threat to anatomical constancy or bodily integrity.

Ruth Moulton — Fear of mutilation precedes knowledge of the penis, and may refer to diffuse dread of bodily injury rather than sexual injury.

Freud: — Girl envies physical sensation boy experiences with penis.

Rachel Levin — How can one envy a physical sensation not experienced? How can a girl know erection is pleasurable. (How can a male know clitoral sensation is"not as strong" as erection?)

She designed a study to show "penis envy" or "masculine protest." Two groups of women, 26 unmarried with "masculine" carpers. 25 were married full-time homemakers with 2 or morechildren. Levin designed a castration complex index based on the Rorschach test. There were differences in only one of the indices meant to asses reaction to anatomical sex differences; the career women were moredisturbed in their reactions to male sexuality. (Remember: These were unmarried women.) There were differences in 2/4 non-anatomical personality factors: The career women were "more active or assertive," "More oriented to status and achievement. Of all 8 indices, the one most clearly differentiated was the need for achievement in the career women.

Metropolitan Community Church

OF VENTURA

4949 Foothill Road
Ventura, California

Sunday Services-6:30 pm

Rev. Marge Ragona, Pastor
Mailing Address:
Box A-0
Ventura, Ca. 93001
805-485-9994

Fisher and Greenberg — Women are more comfortable with their body experiences than men.

Ruth Moulton — In a less patriarchal culture, where women have more prestige and power, the penis might not be a power symbol andmight elicit female contempt, rather than envy and shame.

Walsh — Penis pity!

E.Janeway — Women are"social castrates."

RE CHILDBIRTH

Freud — Desire for baby=desire for penis.

Horney: — Males develop an actual "intense envy of motherhood" much stronger than female penis envy. This leads to a "greater need to depreciate women" and to strengthen attempts to compensate for males' inability to give birth by engaging in worldly achievements.

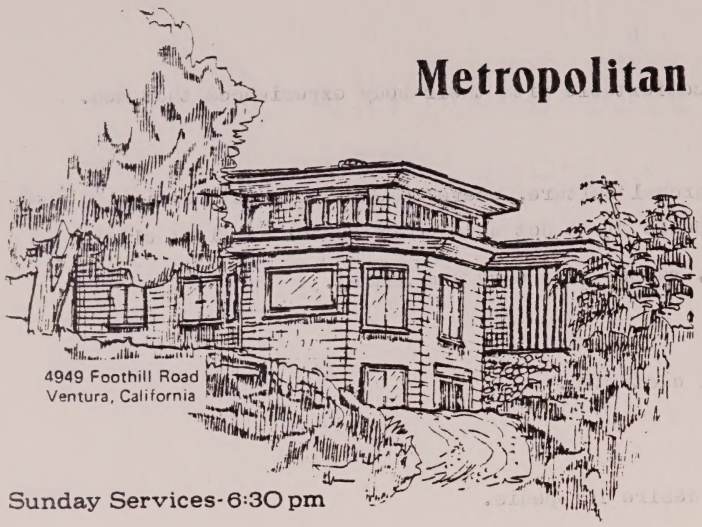
Mgt. Mead — Couvade is a form of "womb envy," in which men imitate pregnancy and childbirth and produce myths about man-making powers that were invented by a woman and stolen from her by men.

Kate Millet — "Freudian logic has succeeded in converting childbirth, an impressive female accomplishment, and the only function its rationale permits her, into nothing more than a hunt for a male organ. It sometimes becomes the male prerogative even to give birth, as babies are surrogate penises."

Mead — Whatever males do is seen as achievement, whatever females do is discounted.

Metropolitan Community Church

OF VENTURA



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ISSUES FOR TY 702 MID-TERM EXAMINATION

Frances

1. How is education to be defined and conceptualized? What institutions are especially important for the process of religious education?

Tom

2. Psychologists talk about the healthy personality, educators talk about the vision of the good society. Are they talking about essentially different or similar ideas?

Tom

3. What are some of the ways in which the theories of Frued and Jung were influenced by their cultural-historical situation?

Mary K

4. What are the strengths and weaknesses of the personality theories you have studied for describibg the psychological development of women? What are the distinctive contributions of Jean Baker Miller?

Brenda

5. How would you relate the following concepts in the theories of Frued and Jung to each other?

Frued	Jung
libido	libido
unconscious	unconscious
ego	ego
superego	persona
id	shadow

Frances

6. Discuss Malcolm X's religious mission and message in relation to the historic ambivalence of both blacks and whites as to whether black people should be "in" or "out" of a society that is predominantly white.

David

7. Why did the Little family system deteriorate after the death of Malcolm's father? What could have been done to prevent such deterioration- from the perspective of pastoral care? religious education? other?

8. What was the impact of his father's death on Malcolm's later life and relationships? What insights of Frued and Jung help you to think about this question?

Mary

9. How would you interpret the following aspects of the life of Malcolm X from the perspectives of Frued, Jung, and educational theory and process:

Satan

a. His prison experience
b. His relationships with the Black Muslims
c. His religious experience at Mecca

Feminist Critique of Jung

I Cultural-Historical Context:

① Late 19th Century Europe

② The definition and Roles of both men and women were well defined according to Cultural Norms.

③ Rise of Feminist movements were yet to occur. The lack of questioning sex Roles in Europe was an influencing Factor in Jungian psychology.

II Masculine and Feminine Elements:

Male ① Logos - the function of analytic thought belongs mostly to men

Female ② Eros - the quality of Emotional feeling belongs to women primarily.

In this Context of sex definition Jung writes.

Jung 22nd ed P 117-18

No one Can get around the fact that by taking up a masculine profession, studying and working like a man, women are doing something not wholly in Accord with, if not directly injurious to, her feminine nature.

③ Jung then by nature (ie his nature) Separates the Role of the sexes into two different spheres. For, Jung's View of women militates against change in the Social sphere.

III The Use of Archtypes As Primordial Images

① Jung believes that the Archtypes are images we have of ~~the~~ within the Collective Unconscious.

② Some Female Archtypes are the Virgin, Good or BAD Mother, Witch, Bitch

③ These images emerge primarly from Germanic fairy tales and myths.

Some of the Critiques of Archtype psychology

① Jung by definition of Archtype Refers to Something which is Unchanging and Unchangeable.

② Jung produces a stagnent perception of men and women since Archtypes do not Evolve

③ The Archtypes for Jung are seen as a natural Role model that people must Some how Conform to.

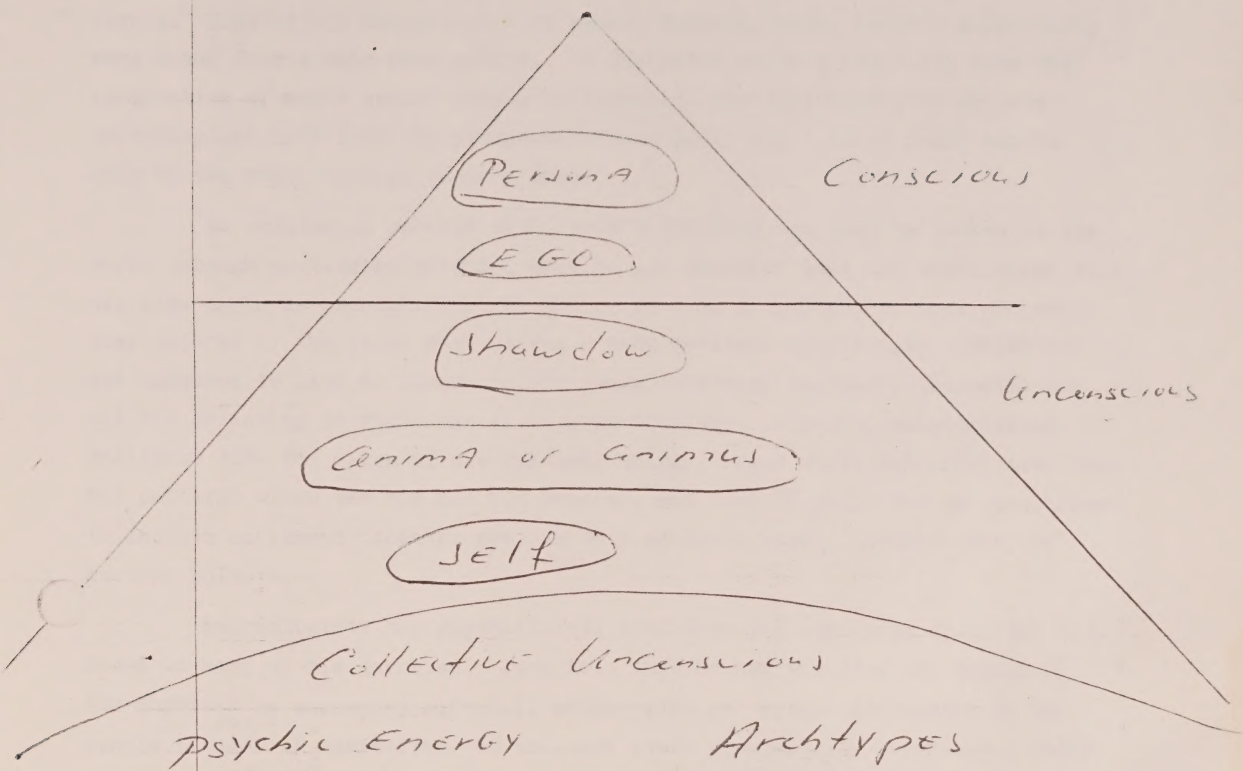
④ Jung denies Evolution of historical experiences. If women are the way they are because they are Conforming to Something out there which Can Never change.

Comments

By simple deduction Jung posited that women are primarily concerned with Eros (Emotion), this might be because Jung viewed women in a European cultural sense and may be accurate in his limited observation. His analysis on the other hand leaps to the conclusion that this must be the natural state of things, or universally true. This is like saying that the horse was born with the saddle.

If I'm not John, male as it were I'm not anything at all. An expression which may seem true for this individual suggests that women must have a lower level or quality than men. This is part of the thought which Freud and Jung speak from.

Structure of the Personality



Note how deeply the Archtypes are in the Unconscious

FEMINIST CRITIQUES OF FREUD

Sigmund Freud did not understand women. At one point in his life he exclaimed, "What is it that women want?" Apparently he never did find out. Possibly he did not get the answers he wanted because he was asking the wrong people. Most of his descriptions of women, women's needs, women's functioning were drawn from a male perspective. He described women's sexuality from the perspective of men's sexual needs; he described the development of women's psychological life from the perspective of a small boy. At no point was he able to see women through women's eyes.

An additional problem with Freud's theories was that he looked at the world through particular cultural eyes -- and demanded that the world agree that his view could be generalized. He could not seem to understand that his was a view colored by the facts that he was a middle-class, middle-aged, Jewish man who happened to live in Vienna in the years following England's Victorian era and the beginning of World War II -- a particularly romantic, male-centered, sheltered time for males of his cultural mileu. Freud could not understand that his cultural mileu was his and his cohorts, and that it could not be generalized to another continent, another sex, another economic level, another race, or another culture.

Psychologists and psychiatrists even from the beginning disagreed with Freud in many of his theories. Jung felt that he had not gone far enough in his theories to encompass cultural, archetypal, and mythic influences on how people thought of themselves, others, and their psychological workings. Today, women have finally found themselves with a strong enough voice in the helping professions to be able to answer Freud's ideas with research done by men and women who are willing to look at the world with a feminist perspective, to speak out against the Freudian theories with empiric research, and to refute with hard facts drawn from cultural, psychological, social psychological, and sociological research those ideas of Freud's which have been most repugnant to women, and which have done the greatest damage to the world's understanding of Western women.

Beginning with Freud's theory of the development of personality, this paper will summarize the major arguments against those theories and will attempt to marshal the defenses feminists and others have constructed to undo the damage Freud's theories have done to women.

The chart on the following page will summarize Freud's theory and the next pages will present the defenses.

ARGUMENTS AGAINST FREUD'S THEORIES

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Bandura — Children tend to imitate those more like themselves.

Meschel — Availability, nurturance, and power over resources primary models for gender roles.

Imitation:

1. Frequency and intensity of interaction with model.
2. Control of resources, power, rewards or ability to threaten, deprive or punish.
3. Positive consequences may facilitate modeling, but are not essential. (Bandura, Ross and Ross). Both sexes are more apt to model parent with greater control of resources.
4. Females adopt more male roles than males adopt female roles.

4. (Continued) There is a greater penalty deriving from deviations from the male role, as well as greater reward value for not doing so.

Social Learning Theory

Preference: Perception of behavior as more desirable or preferable.

Adoption: Refers to performance of behavior characteristics of one sex or another.

Identification: Internalization of role and unconscious reactions specific to the role.

Because of prestige and privilege associated with the male role, it is not surprising that there are more female-to-male than male-to-female cross-sex preference and adoption.

Birth: Ascription of gender. (Beginning with pink or blue booties!). With rewards these are reinforced. With punishment, there is diminution or extinguishment.

Toddlers: Both sexes are sex typed by nursery school. At age 4 boys are more sex typed than girls.

Girls 3-6: Femininity is unrelated to the femininity of their mothers.

Boys 3-6: Masculinity is unrelated to the masculinity of their fathers.

Girls: "Turn away from the mother."

1. Girls are nursed for a shorter period of time than boys.
2. Jealousy: Mothers tend to pay more attention to brothers, father.
3. Mother introduces to pleasure then forbids it. (Masturbation.)

Symbology: (Freudian). Anything longer than wide is considered a penis symbol. Anything elliptical or round is a womb symbol. Noticing a "penis symbol" expresses penis envy; ignoring it also expresses penis envy (through the mechanism of displacement, denial or projection.) Freudian theory can predict A or the opposite of A in the smae experiment.

Conn: Enverviewed 128 boys, 72 girls. 3/4ths had seen the genitalia of the opposite sex. One-third were willing to discuss it. There was no particular emotional reaction to the observation. 50% of the 4-6 year olds did not know that girls don't have penises. 72% of 6-8 year olds begin to know. 86% of the 11-12 year olds now know.

Katcher — Did a study of pictures of dressed and undressed male and female figures which were then cut up. Age age 3, 88% made errors in identifying male andfemale genitalia belonging to figures; at age 4 69% made errors; at age 5 49%; at age 6 29%. They also had difficulty matching gender of hair and trunk sections of unclothed figures. One-half of the children at the "Oedipal age" are not fully aware of genital sex differences supposed to be so traumatic and crucial to emotional development. The numberof parents in the home and the number of opposite sex siblings made no difference in these findings. The order of ease in identification: 1. Clothing, 2. Hair, 3. Genitalia, 4. Chest. Few 3 year olds made errors by clothing or hair, but many were still making errors in genitalia and chests by age 6.

Money, Hampson, & Hampson — Children who are born with underdeveloped or ambiguous genitalia grow up to show the interests, behavior, and personality characteristics of the sex they are raised in, regardless of true gender. Children have to learn what gender is, then learn genital differences that determine gender labels.

Kohlberg — Castration anxiety is a threat to anatomical constancy or bodily integrity.

Ruth Moulton — Fear of mutilation precedes knowledge of the penis, and may refer to diffuse dread of bodily injury rather than sexual injury.

Freud: — Girl envies physical sensation boy experiences with penis.

Rachel Levin — How can one envy a physical sensation not experienced? How can a girl know erection is pleasurable. (How can a male know clitoral sensation is"not as strong" as erection?)

She designed a study to show "penis envy" or "masculine protest." Two groups of women, 26 unmarried with "masculine" carrers. 25 were married full-time homemakers with 2 or morechildren. Levin designed a castration complex index based on the Rorschach test. There were differences in only one of the indices meant to asses reaction to anatomical sex differences; the career women were moredisturbed in their reactions to male sexuality. (Remember: These were unmarried women.) There were differences in 2/4 non-anatomical personality factors: The career women were "more active or assertive," "More oriented to status and achievement. Of all 8 indices, the one most clearly differentiated was the need for achievement in the career women.

Fisher and Greenberg — Women are more comfortable with their body experiences than men.

Ruth Moulton — In a less patriarchal culture, where women have more prestige and power, the penis might not be a power symbol andmight elicit female contempt, rather than envy and shame.

Walsh — Penis pity!

E.Janeway — Women are"social castrates."

RE CHILDBIRTH

Freud — Desire for baby=desire for penis.

Horney: — Males develop an actual "intense envy of motherhood" much stronger than female penis envy. This leads to a "greater need to depreciate women" and to strengthen attempts to compensate for males' inability to give birth by engaging in worldly achievements.

Mgt. Mead — Couvade is a form of "womb envy," in which men imitate pregnancy and childbirth and produce myths about man-making powers that were invented by a woman and stolen from her by men.

Kate Millet — "Freudian logic has succeeded in converting childbirth, an impressive female accomplishment, and the only function its rationale permits her, into nothing more than a hunt for a male organ. It sometimes becomes the male prerogative even to give birth, as babies are surrogate penises."

Mead — Whatever males do is seen as achievement, whatever females do is discounted.

Frances S. Burroughs TY 702

Theories of Personality (Hall + Lindzey)

Future of an Illusion (Freud)

(2) A Primer of Freud (Calvin S. Hall)

1) Scientific Heritage (Influences)

- BORN - Moravia, died in London 1856-1939
- Darwin's, Origin of Species
- Gustav Fechner - founded science of psychology (the mind could be studied scientifically and could be measured quantitatively)

- Hermann von Helmholtz - formulated the principles of the conservation of energy [energy can be transferred, but not destroyed]

- Ernst Brücke - dynamic psychology [the human body is a dynamic system. The laws of dynamics can be applied to man's personality → dynamic psychology, or personality theory]

- Freud trained as a doctor, but wanted to become a scientist. (Dr. of Neurology)

studied under

- Jean Charcot - hypnosis } as a treatment
- Joseph Breuer - cathartic talking-out-your problems } for nervous problems

- Freud begins to put together his theory and self analysis of unconscious.

- Freud was a physician by profession, today he would be called a psychiatrist.

- Freuds original purpose was to understand some of the riddles of Nature and to contribute something to their solution. (p18) Primer of Freud (Calvin S. Hall)

(2)

personality is defined by Freud as consisting of 3 major systems. id, ego, + super ego - In a mentally healthy persons, these 3 work + function in harmony.

Organization Of Personality

id
Ego
Superego

Dynamics Of Personality

I psychic Energy

II Instincts

III Distribution + Disposal of Psychic Energy

A ID
1) object cathexis
2) displacement
3) predicate thinking
4) Identification

B EGO
1) ego cathexis
2) wishful thinking
3) anti cathexis

C SUPER EGO

IV Cathexis and Anti Cathexis
A) internal frustration
B) external Frustration
C) Repression.

V Unconscious + consciousness (threshhold value)

VI Instincts
A) death instincts
B) life Instincts
C) erogenous zones
D) Libido

VII Anxiety

A) Objective anxiety
B) Neurotic anxiety
C) moral anxiety
D) Reality anxiety

The reservior of psychic energy is the id. The id is used to gratify the basic life and death instincts. By means of identification energy is withdrawn from the reservior and is used to activate ego and superego.

The energy at the disposal of the ego and the super ego is for 2 general purposes (discharge energy by catherts and prevant discharge of emergy by catherts.

3) Development

I Identification
- A) goal inditification
- B) object-loss identification
- C) Narcissitic
- D) with an aggressor (identification)

II Displacement + sublimination

III Defence Mechanism ~~The Ego~~

A repression (1) primal repression (2) repression proper)

B) projection, (rationalization)

C) Reaction formation

D) Fixation (Fixated person, separation anxiety

E) Regression.

F) Defense mechanisms exist because the infantile ego is too weak to integrate and synthesize all the demands, so the ego adopts protective measures.

drive danger - repression
internalization of danger = projection
Hiding the danger = reaction formation
standing still = fixation
retreatment = regression

IV transformation of Instincts
(instinct derivative)

V Development of Sexual Personality

A) oral zone
1) taking in
2) holding on
3) biting
4) spitting out
5) closing

B) Anal zone
1) retention (A) strict toilet training
B poor toilet training)

C) Sexual
phallic - male - oedipus complex
female castration anxiety

D) Genital Sexuality.

4) Stabalized personality

The greatest change in personality takes place during the 1st 2 decades of life. The individual is learning to cope with the environment, personally, socially, and sexually.

Stabalization can be established around a particular defense mechanism or around a strong identification. Stability can also result from developement of habitual displacement, sublimation and compromises. Stabalization usually means that the variation will conform to a fairly consistent and predictable pattern.

Within Freuds conception of stability, trauma, tension and anxiety can take place. However, this is healthy + normal as long as the id, ego + superego are working in harmony.

5) Freud does not believe in religion. He believes that individuals react to the environment.

" Religion is viewed as a product of mans creation, born to make mans helplessness tolerable against nature + built from the material of memories of the helplessness of his childhood + the childhood of the human race.

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Metropolitan Community Church

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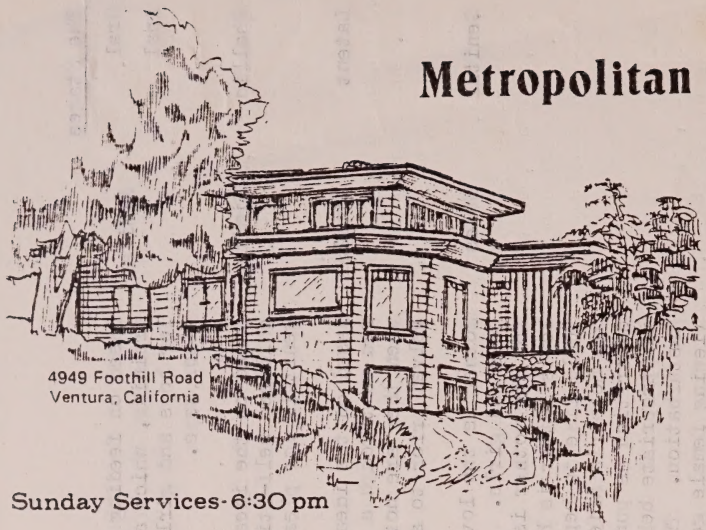

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Ventura, California

Sunday Services-6:30 pm

Rev. Marge Ragona, Pastor
Mailing Address:
Box A-0
Ventura, Ca. 93001
805-485-9994

FEMINIST CRITIQUES OF FREUD

Sigmund Freud did not understand women. At one point in his life he exclaimed, "What is it that women want?" Apparently he never did find out. Possibly he did not get the answers he wanted because he was asking the wrong people. Most of his descriptions of women, women's needs, women's functioning were drawn from a male perspective. He described women's sexuality from the perspective of men's sexual needs; he described the development of women's psychological life from the perspective of a small boy. At no point was he able to see women through women's eyes.

An additional problem with Freud's theories was that he looked at the world through particular cultural eyes -- and demanded that the world agree that his view could be generalized. He could not seem to understand that his was a view colored by the facts that he was a middle-class, middle-aged, Jewish man who happened to live in Vienna in the years following England's Victorian era and the beginning of World War II -- a particularly romantic, male-centered, sheltered time for males of his cultural mileu. Freud could not understand that his cultural mileu was his and his cohorts, and that it could not be generalized to another continent, another sex, another economic level, another race, or another culture.

Psychologists and psychiatrists even from the beginning disagreed with Freud in many of his theories. Jung felt that he had not gone far enough in his theories to encompass cultural, archetypal, and mythic influences on how people thought of themselves, others, and their psychological workings. Today, women have finally found themselves with a strong enough voice in the helping professions to be able to answer Freud's ideas with research done by men and women who are willing to look at the world with a feminist perspective, to speak out against the Freudian theories with empiric research, and to refute with hard facts drawn from cultural, psychological, social psychological, and sociological research those ideas of Freud's which have been most repugnant to women, and which have done the greatest damage to the world's understanding of Western women.

Beginning with Freud's theory of the development of personality, this paper will summarize the major arguments against those theories and will attempt to marshal the defenses feminists and others have constructed to undo the damage Freud's theories have done to women.

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Children of both sexes prefer the mother, but there is no consistent evidence that they eventually identify more with one parent than another. (This brings up a study in which girls tend to smoke if their fathers smoke, boys smoke if their mothers smoke.) Girls are no more similar to their mothers than to other women. (Do they idealize a generalized woman model?) Children of both sexes may resemble mother more on anxiety and authoritarianism scores. In boys, this identification must be replaced, true, and while Freud says this is Oedipal resolution, however, social learning theorists stress reward, punishment, generalization or social aspects of gender identity development.

Bandura — Children tend to imitate those more like themselves.

Meschel — Availability, nurturance, and power over resources primary models for gender roles.

Imitation:

1. Frequency and intensity of interaction with model.
2. Control of resources, power, rewards or ability to threaten, deprive or punish.
3. Positive consequences may facilitate modeling, but are not essential. (Bandura, Ross and Ross). Both sexes are more apt to model parent with greater control of resources.
4. Females adopt more male roles than males adopt female roles.

4. (Continued) There is a greater penalty deriving from deviations from the male role, as well as greater reward value for not doing so.

Social Learning Theory

Preference: Perception of behavior as more desirable or preferable.

Adoption: Refers to performance of behavior characteristics of one sex or another.

Identification: Internalization of role and unconscious reactions specific to the role.

Because of prestige and privilege associated with the male role, it is not surprising that there are more female-to-male than male-to-female cross-sex preference and adoption.

Birth: Ascription of gender. (Beginning with pink or blue booties!). With rewards these are reinforced. With punishment, there is diminution or extinguishment.

Toddlers: Both sexes are sex typed by nursery school. At age 4 boys are more sex typed than girls.

Girls 3-6: Femininity is unrelated to the femininity of their mothers.

Boys 3-6: Masculinity is unrelated to the masculinity of their fathers.

Girls: "Turn away from the mother."

1. Girls are nursed for a shorter period of time than boys.
2. Jealousy: Mothers tend to pay more attendion to brothers, father.
3. Mother introduces to pleasure then forbids it. (Masturbation.)

Symbology: (Freudian). Anything longer than wide is considered a penis symbol. Anything elliptical or round is a womb symbol. Noticing a "penis symbol" expresses penis envy; ignoring it also expresses penis envy (through the mechanism of displacement, denial or projection.) Freudian theory can predict A or the opposite of A in the smae experiment.

Conn: Enverviewed 128 boys, 72 girls. 3/4ths had seen the genitalia of the opposite sex. One-third were willing to discuss it. There was no particular emotional reaction to the observation. 50% of the 4-6 year olds did not know that girls don't have penises. 72% of 6-8 year olds begin to know. 86% of the 11-12 year olds now know.

Katcher — Did a study of pictures of dressed and undressed male and female figures which were then cut up. Age age 3, 88% made errors in identifying male andfemale genitalia belonging to figures; at age 4 69% made errors; at age 5 49%; at age 6 29%. They also had difficulty matching gender of hair and trunk sections of unclothed figures. One-half of the children at the "Oedipal age" are not fully aware of genital sex differences supposed to be so traumatic and crucial to emotional development. The numberof parents in the home and the number of opposite sex siblings made no difference in these findings. The order of ease in identification: 1. Clothing, 2. Hair, 3. Genitalia, 4. Chest. Few 3 year olds made errors by clothing or hair, but many were still making errors in genitalia and chests by age 6.

Money, Hampson, & Hampson — Children who are born with underdeveloped or ambiguous genitalia grow up to show the interests, behavior, and personality characteristics of the sex they are raised in, regardless of true gender. Children have to learn what gender is, then learn genital differences that determine gender labels.

Kohlberg — Castration anxiety is a threat to anatomical constancy or bodily integrity.

Ruth Moulton — Fear of mutilation precedes knowledge of the penis, and may refer to diffuse dread of bodily injury rather than sexual injury.

Freud: — Girl envies physical sensation boy experiences with penis.

Rachel Levin — How can one envy a physical sensation not experienced? How can a girl know erection is pleasurable. (How can a male know clitoral sensation is"not as strong" as erection?)

She designed a study to show "penis envy" or "masculine protest." Two groups of women, 26 unmarried with "masculine" careers. 25 were married full-time homemakers with 2 or morechildren. Levin designed a castration complex index based on the Rorschach test. There were differences in only one of the indices meant to asses reaction to anatomical sex differences; the career women were moredisturbed in their reactions to male sexuality. (Remember: These were unmarried women.) There were differences in 2/4 non-anatomical personality factors: The career women were "more active or assertive," "More oriented to status and achievement. Of all 8 indices, the one most clearly differentiated was the need for achievement in the career women.

Fisher and Greenberg — Women are more comfortable with their body experiences than men.

Ruth Moulton — In a less patriarchal culture, where women have more prestige and power, the penis might not be a power symbol andmight elicit female contempt, rather than envy and shame.

Walsh — Penis pity!

L.Janeway — Women are"social castrates."

RE CHILDBIRTH

Freud — Desire for baby=desire for penis.

Horney: — Males develop an actual "intense envy of motherhood" much stronger than female penis envy. This leads to a "greater need to depreciate women" and to strengthen attempts to compensate for males' inability to give birth by engaging in worldly achievements.

Mgt. Mead — Couvade is a form of "womb envy," in which men imitate pregnancy and childbirth and produce myths about man-making powers that were invented by a woman and stolen from her by men.

Kate Millet — "Freudian logic has succeeded in converting childbirth, an impressive female accomplishment, and the only function its rationale permits her, into nothing more than a hunt for a male organ. It sometimes becomes the male prerogative even to give birth, as babies are surrogate penises."

Mead — Whatever males do is seen as achievement, whatever females do is discounted.

FEMALE SEXUALITY SEMINAR

1. Adams, Elsie and Mary Louise Briscoe: Up Against the Wall, Mother... Glencoe, Bev. Hills, 1971 (Particularly the excert from The Myth of the Vaginal Orgasm).

2. Brownmiller, Susan: Men, Women and Rape. Bantam, N.Y. 1975.

3. Covina, Gina and Laurel Galana: The Lesbian Reader, Amazon, Oakland, 1975.

4. Dodson, Betty: Liberating Masturbation, (Available from Betty Dodson, P.O. Box 1933, N.Y. 10001 - $3.50).

5. Friedan, Betty: The Feminine Mystique, Norton, N.Y. 1974.

6. Hite, Shere: The Hite Report, MacMillan, N.Y. 1976.

7. Marti, Del and Phyllis Lyon: Lesbian Love and Liberation. Multi-Media Center, 1525 Franklin Street, San Francisco, 94109 - $1.95).

8. Mickley, Richard: Christian Sexuality, Fellowship Press, Los Angeles, 1975.

9. Nelson, James B.: Embodiment: An Approach to Sexuality and Christian Theology. Augsberg, Minneapolis, 1978.

10. Nomadic Sisters Collective: Loving Women. P.O. Box 793, Sonora Calif. 95370 - $3.50) (Probably the best of its kind.)

11. Richardson, Herbert: Nun, Witch and Playmate: The Americanization of Sex. Harper and Row, 1971. (Excellent chapter on communalization of sex.)

12. Sisley, Emily and Bertha Harris: The Joy of Lesbian Sex. Simon and Schuster, N.Y. 1977. (The text is for women, the pictures are for men, and it's a cooptation.)

13. Vida, Ginny: Our Right to Love. National Gay Task Force. New York, 1976. (If you don't own a copy now, shame on you!)

14. Wittig, Monique: The Lesbian Body. Peter Owen, London, 1975.

15. Wolff, Charlotte: Love Between Women, Harper Colophon, N.Y. 1971.

16. Kiss Daddy Goodnight. (A study of women's reactions to incestuous relationships with their fathers.)

CASE STUDY
OF
ELLEN WHITE

Presented by:

Richard T. Kunzman

CASE STUDY ELLEN WHITE

This white gay 52 year old 5'3½" woman was referred to me in early September by the class instructor. Her mother was Welsh English; her father is Welsh Hungarian. She was born in Manhattan, New York on June 13, 1929. Her father is a Methodist minister, but she was raised in the Dutch Reformed Church, was a Baptist for 12 years (from ages 30 to 44), and eight years ago she enterred the M.C.C. (Metropolitan Community Church, a church ministering to gays and gay sympathizers, and has become, in fact, a minister of that Church.

GENERAL IMPRESSIONS

Ellen wears glasses with pleasantly noticebly different frames and somewhat thick lenses, her hair is rather short, and she is somewhat overweight. She wears jewelry and her clothes are of a more masculine style and cut. The first impressions are of a rather severe woman--almost harsh--but one smile changes that impression completely. Ellen presents herself with a certain strength borne of suffering and working through problems. There is a lightness and joy to her; she is a gentle person. There is an openness and transperancy to her and one soon gets the impression of a very accepting and non-judgmental person, capable of dealing compationately with whatever one could present her.

FAMILY HISTORY

Ellen's mother and father separated when she was 10 months old. Her mother went to a movie and never returned. She saw her mother only once when she was 10 years old and remembers her as a tall, buck toothed intellighent woman. She has spent a lot of time tracking down leads trying to find her mother but to no avail. (This seems to have begun a life time of seeking and searching for someone or

something which could possibly complete her life, validate her person, or satisfy some hunger.) Her father is 81 and lives in Ocean Grove, New JErsey, a Methodist town. Having retired he still, none the less works part time as a Methodist minister. He has been married three more times since being married to Ellen's mother. His second wife died when Ellen was 21; his third wife died when Ellen was 35; he is presnetly married to a woman named Frances.

Ellen is the youngest of three, having two older brothers. Her oldest brother is 58 and has been in a wheelchair since 6 years old when he was stricken with polio. He is now married (1st marriage), has children, is a Naval architect, and lives in San Bernardino, CAlifornia.

Her other brother is 55, is married (1st marriage), has 3 children, and works for his father-in-law who is a Mafia Don. He lives in Pearl Valley, New York.

After her parents split, Ellen was sent to a foster home and did not see her father for 5 years. She was the center of attention in her new family and loved her foster parents very much. THese people were Roman CAtholics, but her father inisted she have Protestant religious instruction. AT 5 she was removed from this home and sent to the Gould Foundation in the Bronx, New York (Once again separation and loss are a part of her life. CAn there be any stability in life?) The Gould Foundation was a placement agency. From there she was placed in a Methodist Church Home. She disliked this new residence very much. It was too regimented--all wore the same out of date clothing, for example. During this time she had her tonsils out.

Her father's second marriage was to the most severe woman Ellen has ever met in her life and she and her younger brother went to live with them, while her older brother was sent to Valhalla, a placement for handicapped children. For the next five years she was very unhappy. She was sexually molested by her younger brother when she was 13 and that provoked her running away from home. (Sexuality seen as an ugly experience--again a loss of trust.) She was sent by the court to the Hawthorn SChool which was a predominately Jewish residence. AT 15½ she graduated from Briar Cliff High School, which was attended by students from the Hawthorn School. She very much liked the Hawthorn School. There was more freedom and understanding and acceptance. She was exceedingly bright and was pushed ahead in school. At Briar Cliff every knew she came from the Hawthorn (Jewish) School and there was a lot of prejudice toward Jews. Ellen identified with the Jewish kids. ON Sunday she went to the Luteran church in town, but especially liked those occasions when the minster and rabbi got together to have chats with the girls. Already she was deeply interested in religion, but felt out of step with her father's religion. THe Reformed church was so cold and she felt she was not one of the "elect". (How could someone rejected by her parents, pushed from home to home and sexually molested by her brother feel like one of the elect?) The LUteran church was more lively, and to Ellen Judaism seemed more fun. For 3 years she saw a psychiatric social worker who dealt mostly with the loss of her mother.

At this time there was a lot of static because she was gay. She did not know she was gay. She wore her hair cropped short and wore more masculine clothing. She received comments from her class

mates like: "here comes the half man and half woman." When she was 14 she had a mad crush on an aunt who was a missionary. She was very affectionate with her aunt. HEr parents took her for a walk and told here there was something wrong with her relationship with her aunt; it was impure and immoral. (A recurring theme: there is something wrong with me.)

After high school she went to live in a girls club from which she was eventually asked to leave. She and six other sixteen year old girls went to a gay bar in Greenwich Village. She was still naive but felt very comfortable in a gay bar and a special gay restaurant, which was owned by two lesbians. One of the proprietors there provided a role model for Ellen. She returned to live with her folks who threw her out. She lived in "the Village" and had a lot of "crappy" jobs. She ranaway to New Orleans and met her first real lover. Ellen was 17 and her lover was 18. When they returned to New York her lover's mother sent the police after them. THis first love remained part of her life for the next 25 years, not always in the capacity of lover.

Ellen entered nursing school at 17 and graduated at 20. Going to nursing seemed practical during hard times. She got fed and had a roof over her head. During this time she developed a severe drinking problem and began very self destructive behavior. It was at this time that she attempted suicide. She was an orthopedic nurse and hated it. She would leave the hospital and go to the gay bar. She took 50 phenobarbitals. By 25 she had made several attempts at her life and so went into therapy for the 7½ years. Her psychiatrist was female, Rumanian, an orthodox Jew who mothered her. She needed mothering and it helped.

At 27 she married her third cousin, who was her best friend, older, (42) good drinking buddy, and gay. They decided they were both highly intelligent and owed it to the genetic pool to marry. They had two wonderful children: David who is now 24 and working for Denny's in California in a managerial position and Jonathan who is 23 studying at Rhode Island College and belongs to the Watchman Nee group, a Chinese Christian group. Ellen is closer to David than to Jonathan. Neither boy is gay.

Tragedy struck again as Bill, her husband, died at 46 of cancer of the colon. She never really loved him but he was her best friend, her rock. She was very unhappy after his death and during the next two years drank most of the time. (Separation again and stability gone.) She was at the bottom when a wonderful black friend, a former Jesuit, suggested she move away from New York and start anew. She called her former lover in New Orleans and eventually went there with her two sons, who were 3½ and 2½ years old. She placed them in a racially balanced nursery school and went to work at Tulane in the school of medicine. She loved this job but eventually became bored with medicine and nursing. Her friend introduced her to her next husband. This marriage lasted a very brief time. He, too, was gay. Before they separated she was pregnant with her daughter, who now lives with her and goes to Somerville High School and seems interested in both sexes. (She was pleased about this separation in the fact that she recognized it was a mistake and could never work.)

Her former lover introduced her to a female teacher and they were immediately drawn to each other and began living together. Ellen got a job in a school. AT this time she got involved in the Southern

Baptist Church and had a very intense religious experience. She stopped drinking immediately. She was healed on the spot and has never drunk any alchohol to this day--she has never even had the desire to drink. With this religious experience she was healed of everything but her homosexuality so she began to think that if the Lord could heal her of everything else He could also heal her of being gay, if there was something about which she needed healing. She then decided deep in her heart that it must be ok to be gay. (This may have been the real beginning from the bottom up. From now on there are difficulties and pain, but the energy is definitely in the direction of growth.) She became a Sunday school teacher. She became employed as a teacher in one of the first integrated school in New Orleans and she loved it. She went to Tulane and got her degree. She received the B'nai Brith award as well as the Alpha Sigma Lamda award for scholarship and leadership at evening school at Tulane. She main tained a 3.75 cumulative average. She felt like a good person and was proud of herself. She and her lover, Helen, bought a house.

When the bottom fell out of teaching in New Orleans (they stopped hiring temporary teachers as a lot of black teachers were available for hiring) and her relationship with Helen fell apart (Ellen was constantly bettering herself and growing in all direction, while Helen remained stagnant), she and her boys now 15 an 16 and her daughter 8 moved back to New York City. IN New York she was introduced to and became very involved with the M.C.C. where she was asked to explore ministry. She met a new lover but they broke up. She also became involved in feminism and was usually in hot water because of her feminism, even being denied licensing as a minister in M.C.C, but eventually she received it. She came to Boston where the minister

was more open to feminism. She did a T.V. show"Gay Rights, Who's Right?" which won an emmy. She did her exhortership in Boston. She was sent as pastor of the M.C.C. in Providence where she remained for 2 years. She got involved with a much younger woman but four days after they arrived in California where Ellen had gone to teach Scripture in the M.C.C. seminary, they broke up as her lover wished to return to Detroit to a former lover. (Another rejection but Ellen is handling these things better now.)

IN Providence she had very intense therapy with a woman and once again in California after her lover split she had a very intense religious experience. Her therapist taught her to address the little child within her who needed to understand that people do not leave each other just because they fight. From the religious experience she gained great strength and sureness of her vocation with determination to continue.

She has just recently returned to Boston where she is pastor of the M.C.C. She also works as a nurse. Much of her work consists in helping other gays, a position which her own life and experiences have eminently prepared her to do.

Certainly a minister has been present all of Ellen's life in the person of her father. This presence has not always been helpful. She has had other ministers ministering to her in different churches and through groping and struggling Ellen has grown. This a life that has been at best problematic and pastoral counseling could have been helpful with the many separations in her life, the sexual molestation by her brother, her feelingswhen other students called her names and her parents told her she was immoral because of her love for her aunt.

A good pastoral counselor could have intervened when Ellen was living alone and trying to come to terms with her homosexuality as a young adult. He/she could have helped her with her drinking problems, her suicide attempts, her marriages, her mourning and grief times, and with all her female lovers--working on relationships.

Ellen had counseling three times. When she was a teenager and dealing with sexual identity her counselor talked of her missing her mother. The second time with the Rumanian Jew she was mothered and was better able to deal with issues in her life and come to better terms with herself. The third time in Providence was intense and very helpful. It was shorter but perhaps she had grown so much that she was ready to effectively respond in a shorter time. At the same time the two intense religious experiences which Ellen has had have been extremely healing, faith building and growth producing.

COUNSELING CONTACTS

Ellen and I met on September 21, 1981 for 2½ hours and on October 5, 1981 for 2 hours and had several brief encounters before and after class in which we shared. Ellen shares extremely easily and openly. There moments of very intense emotion when she spoke of her life. She was equally interested in me; she asked good questions and handled information with sensitivity.

DYNAMICS AND SUMMARY

I am very impressed with Ellen. ONe stand in awe of someone who has had the very difficult life which Ellen has had and continued not only to survive but arrive at a meaningful happy life in service to others.

There has been a real sense of struggle , a real sense of reaching out to grasp and hold on to what she feels she never had: the love, security, and constancy of significant others. There has also been real pain. SHe sought to find her mother, she wanted to find her sexual identity and her place in the world. She wanted to find a good loving relationship. Elements of her life that appear over again are rejection, seeking, struggle, pain, and growth. Her greatest attribute is her ability to keep going and not give up. She wants to grow and problems have truly been opportunites for growth. She is now involved in a stable relationship which she feel will remain constant. Her lover's two daughters live with Ellen and her daughter and philosophies about child rearing seem to be the major tension in the relationship now.

Because she herself has gone through so much and because of her high intelligence and keen insight into problems as well as her accepting and non judgmental manner, one would expect that she be very good in her job as pastor of gays in Boston. It is also because of this position that I see her own growth steady and her own emotional and psychological life healthy. The helper is so often helped in helping. She looks upon her life as the "picture of the redeemed life." Her goals now are to get the M.Div. and she is excited about that. She plans to be in Boston for about three years and make a real contribution to the church here and then plans to go back south.

The major themes of her life have been finding herself, accepting herself and loving herself as an ok person, and her life as a homosexual. When I mentioned these themes to her she said she felt the center of her life has been her children and her professional growth.

For now Ellen is happy and where she should be. For the future there may be other options which she may choose. I know that all problems have not been solved, but I do feel she has within herself the integrity, honesty, and willingness to face things squarely. She is ruthlessly committed to the truth about herself and willing to follow where it leads. Her life has not been easy. For Ellen to have had the strength and grace to arrive at where she is, one cannot doubt she is ready to deal effectively with whatever comes into her life from here foward. She likewise knows the importance of seeking help and counseling when she feels she needs it.

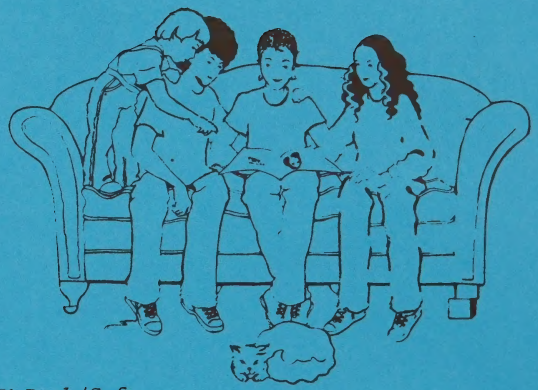
Presented by: Richard T. Kunzman

Our purpose is to bring women together to realize their own worth and strength - And to take collective action to improve the lives of all women.

Workbook CPF

Somerville Women's Center
38 Union Square
Somerville, Ma. 02143

Somerville Women's Center

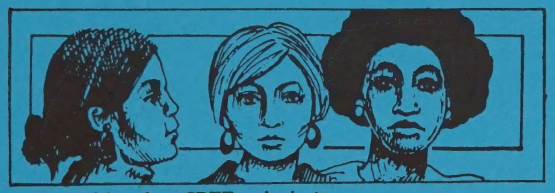


WK Book/Cpf

628-6311

38 Union Sq.

We are a volunteer organization of Somerville women from different neighborhoods and different economic backgrounds. We believe that through our ability to work together and to understand and respect each other, we can overcome the problems we face in our lives and in our community. We invite other women to join us.



Workbook CPFFeminist

° INFORMATION AND REFERRAL -- Women's Center staff provide information and referrals by phone and in person, on topics ranging from alcoholism, child care and health care to women carpenters.

° SUPPORT GROUPS AND CLASSES -- The Center sponsors support groups on various topics, as well as classes and workshops.

° LENDING LIBRARY -- The Center has a lending library of over 500 volumes, from children's books to feminist theory.

° SOMERVILLE WOMEN AGAINST RAPE -- This is a women's safety project whose goal is to reduce the incidence of sexual violence, including rape, battering and sexual harassment, in Somerville. This project runs the Somerville Safehouse Program, which is a network of private homes that provide immediate protection to women and girls who have been raped, battered, harassed or threatened.

° MOTHERS' PROJECT -- The goal of this project is to provide support and resources for mothers as they work together to understand and improve the lives of mothers in our community.

Youth Alternatives /cpf

In addition to these projects, resources and activities, the Women's Center offers space (a large room with reading chairs and a children's toy box, an eat-in kitchen and an office) for women to come and read, eat lunch, hold meetings or just socialize. Children are always welcome with their mothers.

° WOMEN'S COFFEEHOUSE -- The Center runs a coffeehouse for women, featuring women musicians and poets.

Banner/cpf

I wish to pledge ☐$2; ☐$5; ☐$10; ☐$____ each month to support the Somerville Women's Center.
☐ I do not wish to pledge but am enclosing $_____ as a donation.

Name _____
Address _____
Please make checks out to the Somerville Women's Center, 38 Union Square, 02143

We depend almost entirely upon individual contributions and fundraising events to pay for operating costs such as rent, telephone, activities, and office expenses. All Center events are open and free to Somerville women. Friends of the Center are encouraged to help by pledging a monthly contribution. Some give what and when they can. The Center was incorporated in March of 1977 as a non-profit tax-deductible organization under its official title: Somerville Women's Educational Center, Inc.; all contributions are tax deductible.

Women's Theological Center
at Emmanuel College
400 The Fenway
Boston, MA 02115

Marge Ragona
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Wellsprings of POWER

WOMEN & FAITH

April 16-17, 1982
Emmanuel College
400 The Fenway
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sponsored by:

Women's Theological Center

Wellsprings of POWER

WOMEN & FAITH

THE EVENT

A journey to the sources of power and faith in the lives of women
--through dramatic storytelling
--exploration of creative process
--personal reflection
--celebration

THE WOMEN'S THEOLOGICAL CENTER

Born of the hopes of women for a community of learning and faith that is both feminist and Christian

A context for reflection and action, theology and social anlaysis, for women from diverse racial, ethnic, economic, national and church backgrounds

An opportunity to build on personal and communal experience and skills in order to become more effective ministers and agents of social and ecclesial change

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Faculty, Weston School of Theology

Sue Costa
Coordinator of Advocacy, Rosie's Place

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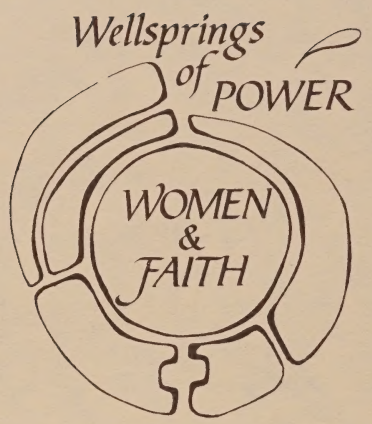

RESOURCE PERSONS

SUZANNE BENTON
sculptor; offers ritual theater performances with sculptured metal masks; poet; author of The Art of Welded Sculpture

MARY HELEN WASHINGTON
feminist author; editor of Black-Eyed Susans and Midnight Birds; Associate Professor of English, U.MASS-Boston

ROSI OLMSTEAD
campus minister, Boston State College; ministry staff, Church of the Covenant

SARAH SMALL
campus minister, U.MASS-Boston

TONI CHAMBERS
TRACIE ROBBINS
SHEILA VAUGHN
singers, songwriters from the New York area; perform jazz and rhythm and blues

PAT OUELETTE
MARTHA LEADER
KATIE TOLLES
formerly of The New Harmony Sisterhood Band; songs of labor and women's movements

SCHEDULE

Friday, April 16

6:30 Registration
7:30 Welcome
7:45 "Women of the Bible" -Suzanne Benton
a ritual performance with sculptured metal masks; ancient tales focusing on the women as the main characters

Saturday, April 17

8:00 Registration
9:00 Opening Celebration: The Call to Empowerment
Rosi Olmstead, Sarah Small
9:30 "Mothering the Mind: Black Women and Creativity"
Mary Helen Washington
10:30 Break
10:45 Introduction to Small Groups
11:00 Small Group Sessions
guided reflection on experiences of empowerment in the lives of women, and a sharing of our own stories
12:00 Lunch
1:30 Film: "The Road I Took to You: Stories of Women and Craziness"
a documentary produced by the Elizabeth Stone House
2:30 Small Group Sessions
3:30 Open Forum
4:30 Ritual Celebration: Wellsprings of Power

Saturday Evening

8:00 Womansong: An evening of jazz, folk, rhythm and blues
Toni Chambers, Martha Leader
Tracie Robbins, Pat Ouelette
Sheila Vaughn, Katie Tolles

REGISTRATION

NAME _____ PHONE _____

ADDRESS _____ ZIP _____

Please register me for:

Entire Program ($10.00*) _____
Friday Evening only ($5.00*) _____
Saturday Day Session ($5.00*) _____
Saturday Evening only ($5.00*) _____

I need child care for _____ children.
(Please return by April 9 if you would like childcare.)

Please make checks payable to:
The Women's Theological Center

*If the suggested donation would prohibit you from coming, please come and contribute what you can.

Life According to TV

After years of research, a leading social scientist finds that a growing number of us believe we are what we see.

You people sit there, night after night. You're beginning to believe this illusion we're spinning here. You're beginning to think the tube is reality and your own lives are unreal. This is mass madness!

—Anchorman Howard Beale in the film "Network"

If you can write a nation's stories, you needn't worry about who makes its laws. Today television tells most of the stories to most of the people most of the time.

—George Gerbner, Ph.D.

The late Paddy Chayefsky, who created Howard Beale, would have loved George Gerbner. In "Network," Chayefsky marshaled a scathing, fictional assault on the values and methods of the people who control the world's most potent communications instrument. In real life, Gerbner, perhaps the nation's foremost authority on the social impact of television, is quietly using the disciplines of behavioral research to construct an equally devastating indictment of the medium's images and messages. More than any spokesman for a pressure group, Gerbner has become the man that television watches. From his cramped, book-lined office at the University of Pennsylvania springs a steady flow of studies that are raising executive blood pressures at the networks' sleek Manhattan command posts.

George Gerbner's work is uniquely important because it transports the scientific examination of television far beyond familiar children-and-violence arguments. Rather than simply studying the link between violence on the tube and crime in the streets, Gerbner is exploring wider and deeper terrain. He has turned his lens on TV's hidden victims—women, the elderly, blacks, blue-collar workers and other groups—to document the ways in which video-entertainment portrayals subliminally condition how we perceive ourselves and how we view those around us. Gerbner's subjects are not merely the impressionable young; they include all the rest of us. And it is his ominous conclusion that heavy watchers of the prime-time mirror are receiving a grossly distorted picture of the real world that they tend to accept more readily than reality itself.

The 63-year-old Gerbner, who is dean of Penn's Annenberg School of Communications, employs a methodology that meshes scholarly observation with mundane legwork. Over the past 15 years, he and a tireless trio of assistants (Larry Gross, Nancy Signorielli and Michael Morgan) videotaped and exhaustively analyzed 1,600 prime-time programs involving more than 15,000 characters. They then drew up multiple-choice questionnaires that offered correct answers about the world at large along with answers that reflected what Gerbner perceived to be the misrepresentations and biases of the world according to TV. Finally, these questions were posed to large samples of citizens from all socioeconomic strata. In every survey, the Annenberg team discovered that heavy viewers of television (those watching more than four hours a day), who account for more than 30 percent of the population, almost invariably chose the TV-influenced answers, while light viewers (less than two hours a day), selected the answers corresponding more closely to actual life. Some of the dimensions of television's reality warp:

■ **Sex:** Male prime-time characters outnumber females by 3 to 1 and, with a few star-turn exceptions, women are portrayed as weak, passive satellites to powerful, effective men. TV's male population also plays a vast variety of roles, while females generally get typecast as either lovers or mothers. Less than 20 percent of TV's married women with children work outside the home—as compared with more than 50 percent in real life. The tube's distorted depictions of women, concludes Gerbner, reinforce stereotypical attitudes and increase sexism. In one Annenberg survey, heavy viewers were far more likely than light ones to agree with

In television land, women are greatly outnumbered and most often cast as lovers and mothers. Many viewers think that few women in America hold jobs.

'Seven Brides for Seven Brothers': The brothers are there, but where are the brides?

the proposition: "Women should take care of running their homes and leave running the country to men."

■ **Age:** People over 65, too, are grossly underrepresented on television. Correspondingly, heavy-viewing Annenberg respondents believe that the elderly are a vanishing breed, that they make up a smaller proportion of the population today than they did 20 years ago. In fact, they form the nation's most rapidly expanding age group. Heavy viewers also believe that old people are less healthy today than they were two decades ago, when quite the opposite is true. As with women, the portrayals of old people transmit negative impressions. In general, they are cast as silly, stubborn, sexually inactive and eccentric. "They're often shown as feeble grandparents bearing cookies," says Gerbner. "You never see the power that real old people often have. The best and possibly only time to learn about growing old with decency and grace is in youth. And young people are the most susceptible to TV's messages."

■ **Race:** The problem with the medium's treatment of blacks is more one of image than of visibility. Though a tiny percentage of black characters come across as "unrealistically romanticized," reports Gerbner, the overwhelming majority of them are employed in subservient, supporting roles—such as the white hero's comic sidekick. "When a black child looks at prime time," he says, "most of the people he sees doing interesting and important things are white." That imbalance, he goes on, tends to teach young blacks to accept minority status as naturally inevitable and even deserved. To assess the impact of such portrayals on the general audience, the Annenberg survey forms included questions like "Should white people have the right to keep blacks out of their neighborhoods?" and "Should there be laws against marriages between blacks and whites?" The more that viewers watched, the more they answered "Yes" to each question.

■ **Work:** Heavy viewers greatly overestimated the proportion of Americans employed as physicians, lawyers, athletes and entertainers, all of whom inhabit prime-time in hordes. A mere 6 to 10 percent of television characters hold blue-collar or service jobs vs. about 60 percent in the real work force. Gerbner sees two dangers in TV's skewed division of labor. On the one hand, the tube so overrepresents and glamorizes the elite occupations that it sets up unrealistic expectations among those who must deal with them in actuality. At the same time, TV largely neglects portraying the occupations that most youngsters will have to enter. "You almost never see the farmer, the factory worker or the small businessman," he notes. "Thus not only do lawyers and other professionals find they cannot measure up to the image TV projects of them, but children's occupational aspirations are channeled in unrealistic directions." The Gerbner team feels this emphasis on high-powered jobs poses problems for adolescent girls, who are also presented with views of women as homebodies. The two conflicting views, Gerbner says, add to the frustration over choices they have to make as adults.

■ **Health:** Although video characters exist almost entirely on junk food and quaff alcohol 15 times more often than water, they manage to remain slim, healthy and beautiful. Frequent TV watchers, the Annenberg investigators found, eat more, drink more,

Blacks on TV usually appear in supporting roles to whites. This tends to teach minorities to accept an inferior status as inevitable and even deserved.

'Benson': He may no longer be a butler, but he's still a comic sidekick

The elderly are underrepresented and generally portrayed as sick, silly or helpless. In truth, the older population is larger and healthier than ever.

'It Takes Two': Viewers rarely see the power that old people often have

Prime time is inhabited by a disproportionate number of doctors and lawyers. Viewers are not satisfied with the less glamorous occupations in life.

'Trapper John': Can you keep 'em down on the farm after they've seen M.D.'s?

exercise less and possess an almost mystical faith in the curative powers of medical science. Concludes Gerbner: "Television may well be the single most pervasive source of health information. And its overidealized images of medical people, coupled with its complacency about unhealthy life-styles, leaves both patients and doctors vulnerable to disappointment, frustration and even litigation."

■ **Crime:** On the small screen, crime rages about 10 times more often than in real life. But while other researchers concentrate on the propensity of TV mayhem to incite aggression, the Annenberg team has studied the hidden side of its imprint: fear of victimization. On television, 55 percent of prime-time characters are involved in violent confrontations once a week; in reality, the figure is less than 1 percent. In all demographic groups in every class of neighborhood, heavy viewers overestimated the statistical chance of violence in their own lives and harbored an exaggerated mistrust of strangers—creating what Gerbner calls a "mean-world syndrome." Forty-six percent of heavy viewers who live in cities rated their fear of crime "very serious" as opposed to 26 percent for light viewers. Such paranoia is especially acute among TV entertainment's most common victims: women, the elderly, non-whites, foreigners and lower-class citizens.

Video violence, proposes Gerbner, is primarily responsible for imparting lessons in social power: it demonstrates who can do what to whom and get away with it. "Television is saying that those at the bottom of the power scale cannot get away with the same things that a white, middle-class American male can," he says. "It potentially conditions people to think of themselves as victims."

TV has 10 times more violence than life. Viewers exaggerate the odds of being victimized.

'Hart to Hart': The victim is often a woman

At a quick glance, Gerbner's findings seem to contain a cause-and-effect, chicken-or-the-egg question. Does television make heavy viewers view the world the way they do or do heavy viewers come from the poorer, less experienced segment of the populace that regards the world that way to begin with? In other words, does the tube create or simply confirm the unenlightened attitudes of its most loyal audience? Gerbner, however, was savvy enough to construct a methodology largely immune to such criticism. His samples of heavy viewers cut across all ages, incomes, education levels and ethnic backgrounds—and every category displayed the same tube-induced misconceptions of the world outside.

Needless to say, the networks accept all this as enthusiastically as they would a list of news-coverage complaints from the Ayatollah Khomeini. Even so, their responses tend to be tinged with a singular respect for Gerbner's personal and professional credentials. The man is no ivory-tower recluse. During World War II, the Budapest-born Gerbner parachuted into the mountains of Yugoslavia to join the partisans fighting the Germans. After the war, he hunted down and personally arrested scores of high Nazi officials. Nor is Gerbner some videophobic vigilante. A Ph.D. in communications, he readily acknowledges TV's beneficial effects, noting that it has abolished parochialism, reduced isolation and loneliness and provided the poorest members of society with cheap, plug-in exposure to experiences they otherwise would not have. Funding for his research is supplied by such prestigious bodies as the National Institute of Mental Health, the surgeon general's office and the American Medical Association, and he is called to testify before congressional committees nearly as often as David Stockman.

Mass Entertainment: When challenging Gerbner, network officials focus less on his findings and methods than on what they regard as his own misconceptions of their industry's function. "He's looking at television from the perspective of a social scientist rather than considering what is mass entertainment," says Alfred Schneider, vice president of standards and practices at ABC. "We strive to balance TV's social effects with what will capture an audience's interests. If you showed strong men being victimized as much as women or the elderly, what would comprise the dramatic conflict? If you did a show truly representative of society's total reality, and nobody watched because it wasn't interesting, what have you achieved?"

CBS senior vice president Gene Mater also believes that Gerbner is implicitly asking for the theoretically impossible. "TV is

unique in its problems," says Mater. "Everyone wants a piece of the action. Everyone feels that their racial or ethnic group is underrepresented or should be portrayed as they would like the world to perceive them. No popular entertainment form, including this one, can or should be an accurate reflection of society."

On that point, at least, Gerbner is first to agree; he hardly expects television entertainment to serve as a mirror image of absolute truth. But what fascinates him about this communications medium is its marked difference from all others. In other media, customers carefully choose what they want to hear or read: a movie, a magazine, a best seller. In television, notes Gerbner, viewers rarely tune in for a particular program. Instead, most just habitually turn on the set—and watch by the clock rather than for a specific show. "Television viewing fulfills the criteria of a ritual," he says. "It is the only medium that can bring to people things they otherwise would not select." With such unique power, believes Gerbner, comes unique responsibility: "No other medium reaches into every home or has a comparable, cradle-to-grave influence over what a society learns about itself."

Match: In Gerbner's view, virtually all of TV's distortions of reality can be attributed to its obsession with demographics. The viewers that prime-time sponsors most want to reach are white, middle-class, female and between 18 and 49—in short, the audience that purchases most of the consumer products advertised on the tube. Accordingly, notes Gerbner, the demographic portrait of TV's fictional characters largely matches that of its prime commercial targets and largely ignores everyone else. "Television," he concludes, "reproduces a world for its own best customers."

Among TV's more candid executives, that theory draws considerable support. Yet by pointing a finger at the power of demographics, Gerbner appears to contradict one of his major findings. If female viewers are so dear to the hearts of sponsors, why are female characters cast in such unflattering light? "In a basically male-oriented power structure," replies Gerbner, "you can't alienate the male viewer. But you can get away with offending women because most women are pretty well brainwashed to accept it." The Annenberg dean has an equally tidy explanation for another curious fact. Since the corporate world provides network television with all of its financial support, one would expect businessmen on TV to be portrayed primarily as good guys. Quite the contrary. As any fan of "Dallas," "Dynasty" or "Falcon Crest" well knows, the image of the company man is usually that of a mendacious, dirty-dealing rapscallion. Why would TV snap at the hand that feeds it? "Credibility is the way to ratings," proposes Gerbner. "This country has a populist tradition of bias against anything big, including big business. So to retain credibility, TV entertainment shows businessmen in relatively derogatory ways."

In the medium's Hollywood-based creative community, the gospel of Gerbner finds some passionate adherents. Rarely have TV's best and brightest talents viewed their industry with so much frustration and anger. The most sweeping indictment emanates from David Rintels, a two-time Emmy-winning writer and former president of the Writers Guild of America, West. "Gerbner is absolutely correct and it is the people who run the networks who are to blame," says Rintels. "The networks get bombarded with thoughtful, reality-oriented scripts. They simply won't do them. They slam the door on them. They believe that the only way to get ratings is to feed viewers what conforms to their biases or what has limited resemblance to reality. From 8 to 11 o'clock each night, television is one long lie."

Bernard Gotfryd—NEWSWEEK

Gerbner: Charting TV's reality warp

Innovative thinkers such as Norman Lear, whose work has been practically driven off the tube, don't fault the networks so much as the climate in which they operate. Says Lear: "All of this country's institutions have become totally fixated on short-term bottom-line thinking. Everyone grabs for what might succeed today and the hell with tomorrow. Television just catches more of the heat because it's more visible." Perhaps the most perceptive assessment of Gerbner's conclusions is offered by one who has worked both sides of the industry street. Deanne Barkley, a former NBC vice president who now helps run an independent production house, reports that the negative depictions of women on TV have made it "nerve-racking" to function as a woman within TV. "No one takes responsibility for

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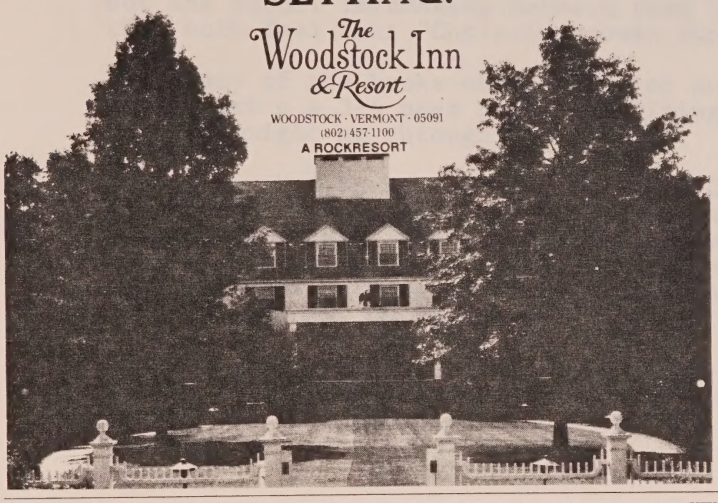

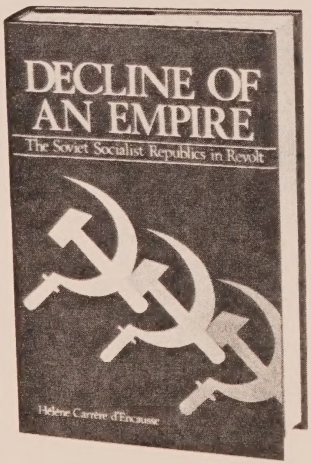

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the social impact of their shows," says Barkley. "But then how do you decide where it all begins? Do the networks give viewers what they want? Or are the networks conditioning them to think that way?"

Gerbner himself has no simple answer to that conundrum. Neither a McLuhanesque shaman nor a Naderesque crusader, he hesitates to suggest solutions until pressed. Then out pops a pair of provocative notions. Commercial television will never democratize its treatments of daily life, he believes, until it finds a way to broaden its financial base. Coincidentally, Federal Communications Commission chairman Mark Fowler seems to have arrived at much the same conclusion. In exchange for lifting such government restrictions on TV as the fairness doctrine and the equal-time rule, Fowler would impose a modest levy on station owners called a spectrum-use fee. Funds from the fees would be set aside to finance programs aimed at specialized tastes rather than the mass appetite. Gerbner enthusiastically endorses that proposal: "Let the ratings system dominate most of prime time but not every hour of every day. Let some programs carry advisories that warn: 'This is not for all of you. This is for nonwhites, or for religious people or for the aged and the handicapped. Turn it off unless you'd like to eavesdrop.' That would be a very refreshing thing."

Role: In addition, Gerbner would like to see viewers given an active role in steering the overall direction of television instead of being obliged to passively accept whatever the networks offer. In Britain, he points out, political candidates debate the problems of TV as routinely as the issue of crime. In this country, proposes Gerbner, "every political campaign should put television on the public agenda. Candidates talk about schools, they talk about jobs, they talk about social welfare. They're going to have to start discussing this all-pervasive force."

There are no outright villains in this docudrama. Even Gerbner recognizes that network potentates don't set out to proselytize a point of view; they are simply businessmen selling a mass-market product. At the same time, their 90 million nightly customers deserve to know the side effects of the ingredients. By the time the typical American child reaches the age of reason, calculates Gerbner, he or she will have absorbed more than 30,000 electronic "stories." These stories, he suggests, have replaced the socializing role of the preindustrial church: they create a "cultural mythology" that establishes the norms of approved behavior and belief. And all Gerbner's research indicates that this new mythological world, with its warped picture of a sizable portion of society, may soon become the one most of us think we live in.

Who else is telling us that? Howard Beale and his eloquent alarms have faded into off-network reruns. At the very least, it is comforting to know that a real-life Beale is very much with us . . . and *really* watching.

HARRY F. WATERS

FEMALE SEXUALITY SEMINAR

PROBLEM:

A female church member comes to you with the statement that she and her lover are having difficulties relating to each other sexually because of their Christianity. They have no problem dealing with their homosexuality -- they accept that -- but the actual lovemaking between them is difficult because they both feel that "Christian women don't."

Using any of the books on the list or any books you can justify using, write a 3-4 page paper describing a plan of counselling that you might go through with them.

Recognize that in West Podunk, the M.C.C. minister or counselors may be the only gay sex therapy in the area, and no matter how helpless you feel, you may be their only resource. Understand, too, that even if there are sex therapists in the area, the bets are they know nothing about Lesbian sexual techniques, except maybe in theory, or by analogy. You do, hopefully.

In your paper deal with the theological aspects, the interpersonal aspects, the sexual needs of each of the partners and some specific suggestions for a healthy, loving, sexual relationship.

which serpents are the oracular deities and women are seen as full human beings. (the Hebrew *nahash*, which means "serpent" is almost exactly the same as the verb *nahash*, which only appears in the Piel and means "to observe signs and practice divination".[41]) One of Yahweh's punishments for disobedience in the story of the fall is to "Put enmity between (the serpent) and the woman" (Genesis 3:15). Can we now assume that there was good reason why the patriarchs of the Hebrew religion might want to put a stop to communication between the woman and the serpent?

The serpent's esoteric knowledge and wisdom might have to do with the fact that it, and the goddess, were far more ancient deities than Yahweh. It is interesting that in Proverbs 8, another female figure, Wisdom, emerges as one who existed before creation.

It is clear that the story of the fall was part of the continuing battle by the Levites to suppress female religion. Another purpose of the story was to explain the "place" of women and to make sure that they stayed there. Yahweh says to the woman, "Your desire shall be for your husband, and he shall rule over you." (Genesis 3:16). This combined with the woman's creation out of man and for man (Genesis 2:22-23) and her disobedience of Yahweh (Genesis 3:6; everyone has conveniently forgotten for 3,000 years that Adam was disobedient too), made the outrageous status of women seem perfectly reasonable.

All of the Old Testament creation stories were in some way a polemic against the goddess, and so against women. They worked. We have been believing them, on one level or another, for thousands of years. The worshippers of the male god Yahweh and/or his son have had to repeatedly call upon the original fabrication in order to legitimitize their rejection of all that is female, dark, and/or sensual. There is finally something very unconvincing about all this righteous battling for light, maleness, and dry unmessy rationality. Philo writes, "For it was fitting that man should rule over immortality and everything good, but woman over death and everything vile."[43] "It was the more imperfect and ignoble element, the female, that made a beginning of transgression and lawlessness, while the male made the beginning of reverence and modesty and all good, since he was better and more perfect."[44]

It is on this point that Tertullian becomes completely hysterical.

> *And do you not know that you are each an Eve? The sentence of God on this sex of your lives in this age: the guilt must of necessity live too. You are the devil's gateway: You are the unsealer of that forbidden tree: You are the first deserter of the divine law: you are she who persuaded him whom the devil was not valiant enough to attack. You destroyed so easily God's image, man. On account of your desert — that is, death — even the Son of God had to die.*[45]

It would be nice if we could laugh at these reversals, but they cut too deep, and the world has not changed all that much since they were written. Women have learned so effectively the lesson of our own "inherent evil" that an overwhelming number of women report that they feel "guilt" when they are raped or beaten by their husbands or sexually harassed. The myth of the fall is alive and well in the mass media and it brainwashes us every day. Perhaps the most disturbing aspect of this is that this mythic system has not only legitimitized man's hatred and fear of women, but has also created hatred and distrust of ourselves. It becomes clear that the real "original sin" of women is believing the story of the fall and internalizing self-hatred and guilt.[46]

Stephen Crites suggests that the function of story is to orient people to the "great powers" that determine the reality of their world. For women, the supreme "great power" is patriarchy. The stories which surround us orient us to this particular "great power" very effectively. An end to patriarchy would mean not a reinterpretation of the Yahweh of the Bible, but an end to this father god. If the Bible records a continuing battle to suppress female religion, and thereby to oppress women, unless we come to understand biblical religion in a radically new way, there is no hope for real change. Again this is the pain of social revolution or conversion. It is a slow and lonely process. Our entire sacred story needs to shift. We need to start telling new stories . . .

Genesis One

In the beginning the patriarchy created the heaven and the earth. The Mother, earth, teemed with a chaos of life in all forms; green trees growing in jungles and forests of riotous beauty, animals running over plains and deserts, and waves crashing upon rocks and sand. The dark slow earth and the deeper waters of mystery were in harmony, and the patriarchy hovered above it all.

And the patriarchy said, "Let there be masculinity." And there was masculinity. And the patriarchy saw that the masculinity was intimidating; and the patriarchy separated the masculinity from the femininity. The patriarchy called the masculine "man", and the feminine it called "woman". And men and women became these things.

And the patriarchy said, "Let there be separations in the midst of the earth, and let them separate the people of the earth," for the patriarchy was afraid of the chaos of diversity. So it made the separations to separate the male, the white, the heterosexual, and the rich, from the female, the dark, the homosexual, and the poor. And it was so. And the patriarchy called the separations the Social Order. And the people learned to love only those who were on their side of the separations.

And the patriarchy said, "Let the powerful people gather together to use their power, and let the oppressed ones be silent." The patriarchy called

have been designed as warning to worshippers of the goddess that such behavior (i.e. disobedience of the father god) had once caused all people to be expelled from their original home in paradise.[23] It is enlightening to look at some of the mythology that was alive at about the time that the story of the fall began.

On the island of Crete, the female deity was sometimes referred to as the serpent goddess.[24] She was often pictured with snakes wound around her breasts or writhing along her arms or, most frequently, holding a snake in either hand. [25] We also find a fruit tree represented in the iconography of Crete. Repeatedly, the goddess and her attendants are shown beside the tree.[26]

In Sumaria, the goddess Nidaba was the scribe of the Sumarian heaven, the patron deity of writing. She was at times depicted as a serpent and among her designations are "Divine Serpent Lady" and "Learned One of the Holy Chambers". The goddess Inanna (Innanni), who was closely connected with serpent worship, was called "The Divine Mother who Reveals Laws". Nina, the most ancient of the serpent goddesses in Sumaria, was known to be an oracular deity. A prayer to her taken from a Sumarian tablet includes the words, "O Nina of priestly rites, Lady of precious decrees, Prophetess of Deities art Thou."[27] Stephen Langdon writes, "The evidence points to an original serpent goddess as the interpretor of dreams of the unrevealed future." [28]

In Elam, just east of Sumar, archaeological evidence suggests a particularly strong reverence for the serpent goddess which had its roots in magic.[29] The Hebrew and Aramaic word for "magic" came from words that mean "snake." [30]

The Babylonian Ishtar was depicted in seals with a serpent-entwined scepter. She was often called a prophetess or "She who directs the oracles".[31] In legends, drawings, and sculptures of Athena, the Greek goddess of wisdom, the serpent appears. [32] In Delphi the priestesses who delivered the goddess' oracles were called the Pythia. A snake known as Python sat coiled around the stool upon which they sat. [33]

The strongest connections between the serpent and wisdom come from Egypt. At this point it might be helpful to recall that the Israelites, according to the Bible, spent several hundred years in Egypt. The date of the Exodus into Palestine was probably somewhere around 1300 B.C.B.[34] Biblical scholars place the writing of the story of the fall at about 950 B.C.E.[35] We can be sure that the memory of Egyptian mythology was still very present in the oral tradition of this time.

In Egypt, the picture of a cobra was the hieroglyphic sign for the word goddess. The cobra was known as the Eye, symbolic of mystic insight and wisdom.[36] The Creator-Primeval serpent of Egyptian mythology declares:

"I am the overflow of the Primeval Flood, He who emerged from the waters.
I am the "Provider of Attributes" serpent with its many coils.
I am the Scribe of the Divine Book Which says what has been said and effects what is yet to be."[37]

The goddess Hathor of Egypt was worshipped as the Eye of Wisdom and the Serpent Lady. She was also known as the Lady of the Sycamore. The "fig tree", "Sycamore tree" and "Black mulberry tree" seem to be used interchangeably in this connection. The tree was known as the Body of Hathor on earth. To eat of it was to partake of the body of the Goddess. Some Egyptian murals depicted the goddess within this tree, passing out the fruit as the food of eternity and life after death. [38] Merlin Stone points out that in this context it is intriguing that when Adam and Eve discovered that they were naked, they made aprons of fig leaves to cover themselves.[39]

There was a second tree in the garden of Eden which was forbidden the tree of life. Yahweh banished Adam and Eve from the garden so that they would not eat of it and live forever. (Genesis 3:22) In addition to the fact that this sounds suspiciously like Hathor's sycamore or fig tree immortality is an idea almost universally connected with the serpent. Although it is not possible to clearly delineate what any particular mythological symbol exactly "means" universally, Eliade speaks of "webs" of themes which do seem to become universal. In a "web", a pattern of several symbols is nearly always seen occuring together. One such web is moon - water - woman - serpent - regeneration. Any one of these themes is nearly always found in company with some of the others.[40] "Regeneration" or immortality is one of the most important recurring meanings of the symbol of the snake. The serpent sheds its skin and appears to be born again. Like the woman, the moon, and the waters, it goes through cycles of change symbolic of death, rebirth, and the cyclical rhythm of the cosmos. This is another way in which the goddess is connected to the serpent.

It becomes apparent that for those who first heard the story of the fall, the presence of the serpent and the magical fruit tree had connotations which are lost to us now. This is borne out in the story itself. The serpent, according to the story, was created after Yahweh gave the command to Adam not to eat of the tree of good and evil (Genesis 2:19); yet in its conversation with the woman it knew the reason for that command (Gen. 3:5). The serpent, like the fruit of the tree, was connected with esoteric knowledge. It has correctly been observed that the serpent told the truth about the effects of eating of the tree ("You will not die"), and Yahweh did not. Something does not quite add up here - one of the creatures of Yahweh seems to be wiser and more truthful than he is. I would suggest that the serpent, and expecially the serpent in conversation with the woman, is meant to connote the goddess and the ancient religions in

Her style must change steps, she must dance to a new rhythm. Not only her past and future, but the very cosmos in which she lives is strung in a new way."[3]

Narrative serves a crucial function in our lives; it helps us to maintain a personal identity by containing both past and future in every present. When we do not have continuity between remembered past and projected future, we are in danger of going mad. Herein lies the pain of conversion. If it truly does "restring" the very cosmos in which we live, absolutely everything in our lives is transformed. Old stories become useless and valueless.

I would suggest that the Genesis creation stories are among our greatest problems when we think about radical theological/social/psychological change. If "conversion" needs to happen today on a massive scale to accomodate the full humanity of female, black, and homosexual people, and I believe it does, somehow we need to relocate our creation stories. And we need to tell some new ones. Meanwhile, we need to defuse and devalue Genesis 1-3.

Again, Crites provides the key to a possible method for this process. Any story which is in our memory, he says, has successive layers of understanding, all of which may be recalled in telling the story. When we learn new things that effect our understanding of elements of an old story, we can tell the old story in a new way, as though it were a new story.[4] For example, I remember a fight I had with my mother when I was an adolescent. I can still recall the original experience of the argument. I was terribly angry and I desperately wished that someone else was my mother. Later, I learned that adolescents are subject to outbursts such as mine and that as I grew up I was to become more rational. Or I can tell the story in terms of my realization years later that my mother had good reason to be angry and frustrated. The "layers" go on, but the story is the same. All together, however, what we have is a new way of understanding the original experience.

This kind of "layering" has gone on with Genesis 1-3 ever since the creation stories began, thousands of years ago, probably as oral tradition. Most of the interpretations by the "Church Fathers" only reinforce the most destructive elements of the stories. But if we try some new directions for their understanding, perhaps we can diminish their power.

I would suggest that a helpful way to "defuse" the Old Testament creation stories is to try to understand the motivation behind them. I believe that what we discover is the same kind of fear of women's power that we found in the Church Fathers. In the face of the connection between this early fear and the later interpretations of the stories, the Genesis creation stories, along with the entire Judeo-Christian tradition, begins to seem like some kind of cosmic joke.

The Old Testament Creation Stories: Anti-woman polemic?

Archaeological evidence has proven that in the near and middle East, worship of the goddess preceeded the worship of Yahweh and other male "sky" gods by several thousand years.[1] The unity of the religious expressions of the earliest farming communities is striking. It appears that all focused their worship on fertility and the life-giving forces expressed through a feminine diety in human form.[2]

Toward the end of the third millinium B.C.E. life for the worshippers of the goddess suffered a massive disruption. A huge influx of Nomadic invaders swept down into Palestine from the north and destroyed, as far as is known, every major city then in existence; some with incredible violence.[3] These invaders had a martial outlook and worshipped a father god, often located high on a mountain and blazing with light of fire and lightening. The identification of the people indigenous to the area with the goddess and the dark slow earth, was incomprehensible to the people from the north.[4] It was at about this time that Abraham, the first Patriarch of the Hebrew people, came down from Ur into Canaan.[5]

From what we can see of the archaeological data and mythology of this area, it appears that the entire symbolic system of Near Eastern religion began to be reversed at about the same time. Mythology becomes confused, and it finally becomes apparent that this is due to the effort to explain the eventual victory of the male god over the goddess.[6] It is clear that what was going on in Palestine during the third and second millenium was a part of a much larger shift in the symbology of human cultures.

The northern invaders associated the goddess with darkness and evil. It is astonishing that an overwhelming number of myths from widely divergent cultures portrayed the goddess as a serpent, and explained the victory of the male god as the slaying of an evil monster. Zeus establishes the victory of the patriarchal gods of Mount Olympus over the earlier offspring of the great goddess by killing Tryphon.[7] In Hittite Anatolia, the storm god defeats the dragon Illuyankas. In northern Canaan Baal defeats the serpent Lotan or Lawtan. (In the Canaanite language "Lat" means goddess.)[8] In India Indra, the king of the Vedic pantheon, kills the cosmic serpent Vitra.[9]

Perhaps the best-known myth of this kind is the victory of the Babylonian god Maduk over his great-great-great grandmother Tiamat.[10] The beginning of the epic of this event makes it very clear that the oldest generation of dieties in Babylon was female. The first tablet of the Enuma Elish begins,

When on high the heavens were not named, and the earth beneath bore no name, and Apsu primeval, their engenderer, and the "Form" Tiamat, the bearer of all of them, there mingled their waters together; Dark chambers were not constructed, and marshlands were not seen; when none of the gods had been brought into being, and they were not named, and fates were not fixed, then were created the gods in the midst thereof.[11]

It is interesting to note that the only complete account we have of the Enuma Elish was written about 650 B.C.E., and the Priestly account of Yahweh's creation of the world was written about 550 B.C.E.[12] Oral tradition preceeded the writing of both of these accounts by probably a thousand or so years. The similiarity between the Babylonian creation epic and the first page of the Hebrew bible is, of course, striking.

In Genesis 1:2, "The earth was without form and void (Tohu webohu), and darkness was upon the face of the deep (tehom), and the wind (or spirit) of Elohim was moving over the face of the waters."

In the Enuma Elish,"The lord (Marduk) spread out his net and enmeshed her (Tiamat). And when she opened her mouth to the full, he let fly into it an evil wind that poured into her belly, so that her courage was taken from her and her jaws remained open wide."[13]

The name of Tiamat is related etymologically to the Hebrew word for the deep, *tehom*.[14] The amazing similarity between the two accounts continues.

Enuma Elish IV: 135-140 "The lord rested beholding the cadaver (of Tiamat), as he divided the monster, devising cunning things. He split her into two parts, like an oyster. Half of her he set up and made the heavens as a covering. He slid the bolt and caused watchmen to be stationed. He directed them not to let her waters come forth."[15]

Genesis I: 6-8a "And Elohim said, 'Let there be a firmament in the midst of the waters, and let it separate the waters from the waters.' And Elohim made the firmament and separated the waters which were under the firmament from the waters which were above the firmament. And it was so. God called the firmament Heaven.'"

What I find so facinating here is the male gods' fear of the waters; the chaos. In the Genesis creation story the first thing Elohim says is, "Let there be light." The darkness, as I have mentioned before, is not created. It is preexistant. Genesis represents a later stage in patriarchal development than the Enuma Elish. The great goddess who was earlier the mother of all things and who became a monster in the course of the Babylonian epic is finally reduced in Genesis 1 to darkness and waters; chaos to be feared. The male god is left alone to create out of himself.[16]

But there is another creation story in Genesis, and it surfaces several times in unexpected places. This is the victory of Yahweh over Leviathan, the monsterous serpent, which is mentioned twice in the Psalms and once in Isaiah. In every case, the reference is in the context of creation. (see Psalm 74:13, 104:24, Isaiah 27:1) The word Leviathan is etymologically related to Lawtan, the the name of the Canaanite serpent who was defeated by Baal, and also to "Levite", the designation for the priests of Yahweh. In the book of Job we find a complete, if indirect, account of the battle. It is worth quoting in its entirety.

Can you draw out Leviathan with a fishook, or press down his tongue with a cord? Can you put a rope in his nose, or pierce his jaw with a hook? Will he make many supplications to you? Will he speak to you soft words; Will he make a covenant with you to take him for your servant for ever? Will you play with him as with a bird, or will you put him on a leash for your maidens? Will braders bargain over him? Will they divide him up among the merchants? Can you fill his skin with harpoons, or his head with fishing spears? Lay hands on him; think of the battle; you will not do it again! (Job 41: 1-8)

In the Enuma Elish, Marduk "let loose an arrow, it tore her belly. It severed her inward parts, it rent asunder the heart. He bound her."[18] Later, "With his toothed sickle he split her scalp. He severed the arteries of her blood. The north-wind carried it away to hidden places."[19] The goddess, symbolized by the serpent, has been abused, insulted, and dismembered, along with her point of view. The myth of Leviathan is

about the dismemberment of the goddess, and it set the stage for abuse and devaluation of the women who worshipped Yahweh.

It becomes clear how important the symbol of the serpent is among the symbols of the goddess, chaos, darkness, and evil for patriarchal religions which worshipped a father god of order, anger, and light. The transitional stage between the goddess herself and the serpent as symbol can be seen in the "terrible" manifestation of the goddess, which appears in several cultures. In Greek mythology Medusa was a horrible woman-monster who had hair of snakes and her gaze turned a person to stone. The Egyptian goddess of the underworld, Hathor, is seen as a vulture on earth and a serpent, Vadjet, in the underworld. In India, Kali is a black bloodthirsty diety in the form of a woman. She is pictured stroking cobras in her hands, or with a cobra around her waist.[20]

The serpent, who was invariably connected with the goddess, was not always associated with evil. There is much evidence to suggest that in the ancient Near and Middle East, the serpent was linked to wisdom, prophecy, and esoteric knowledge. It was worshipped as an oracular deity.[21] This brings us to another Old Testament creation account, the story of the fall. Here again, we find a serpent.

For people of biblical times, the presence of a serpent, a sacred fruit tree, and a woman who took the advice of the serpent may have signaled the familiar presence of the goddess.[22] The story of the fall may

The Permanent Pen
25% COTTON CONTENT

Dear Troy:

Re: "The Great Capon in the Sky"

This position is in theological error for two reasons: 1. It assumes ~~God~~ ~~Deity~~ to be ~~a~~ domestic neutered avian ~~male chicken~~, 2. It assigns poultryhood to the wrong person of the trinity. In the avian orthodox position, the proper persons of the trinity are Eagle, Hen, & Dove. Those who sincerely espouse this tradition (and we cite Anselm as the earliest exponent of same) are convinced that the Hen (who, of course, is slaughtered ~~for~~ to feed our souls) was announced to us in antiquity.

There is nothing neutered about the Divine.

We call upon the prayers of the faithful to put down the turkeys; ~~and~~ while we lovingly acknowledge ~~t~~ them as co-religionists regret ~~their~~ the ~~in~~ error of their thought.

In love, and in the interest of furthering avian orthodoxy.

Marge Lagona.

Relig. in Everyday Spirit Comm.
Religious life concerns Comm.

cc: the Audubon Soc., Calif. Turkey Growers, Am. Poultry Soc., Rev. Gil Lincoln, Rev. Elder Nancy Wilson, Rev. Lucia Chappelle, Hom. Seq., Rev. John Hose, Dr. Richard Jollett, STD, Rev. Steve Peters, D.C., Rev. Robt. Arthur, Ms. Jean Khalley, Marshall ~~[illegible]~~, Rev. Elder J. C. Harvey

Dear Tom:

Re: "the Word before in the City"

This question is in theological terms of two regions: 1. It concerns the ~~[illegible]~~ [illegible] 2. It concerns [illegible] for the unseen power of the Trinity. In the unseen eschatological priority, the proper powers of the Trinity are Godly, Man & Town. While we obviously reference the tradition (and our city therefore and the audience represent it, many) we concentrate that the three (God, & power, in relationship to just our people) are concerned & are in activity.

In real terms the power of the Jerusalem to get down the Trinity; there within are knowingly rationalizing them as a-religious upper [illegible] in power of their theologies.

So look, we're in the interest of justifying Barth's authority.

Yours Eugene.

Re: the Lundtown Sec.,

Forty Seeking Persons
Rev. Everything Sec.
Rev. Gil Jacobs
Dr. Philip Paul Jensen
Rev. Jerry Chappell Worship
Rev. Dale Hess

D. Richard Philip [illegible]
Rev. Steve Fritze, Pres.
Rev. Rev. Anthony
Rev. Dave Hamilton
Professional [illegible]
Rev. Philip J. E. Johnson

Loaded words: Desire, Be Gender, Neuter. Inclusive was attempt to make the concept positive + allay anxiety.

Lord = Ba'al
Master = adonai } husband
Redeemer = go'el

Cite Ruth + Boaz for Redeemer, Hosea for husband theme.

Genesis I God = Elohim. Elohim was the name for the Sidonian goddess.

Lev 39

Shekinah - God's glory
Chokmah - God's wisdom (sophia, Gr.)
Torah - God's word (also God's guidance)
are all in the feminine — they are all words identified c̄ Jesus. Jesus is TORAH made flesh.

Clergy - 72

Chokmah is the "wisdom" of Proverbs - and is equated c̄ Ruach adonai - the Spirit of God - also in the feminine

Jesus is anthropos - not aner; humanity not just maleness. Son of Man.

The Task Force has asked me to share some scripture verses with you, to reassure those who have questions about the validity of the feminine aspects of God in Scripture. I am sorry that I was not asked to do this sooner, because it would have allayed some anxiety — but here with some references:

El Shaddai - Schofield, of the Schofield Bible, in a footnote to Genesis 3 (and please forgive me if I am off a chapter here, because I have none of my materials c̄ me + am working from memory) says that this word has as it's root "shad" the human breast. It is translated 3 ways: God Almighty, the God of Abraham, Isaac + Jacob, and the "mighty one of Jacob." The best reference to show the parallel here is Isaiah 60:16.

God as a mother eagle: Deut. 32:11, Exodus 19:4.
" mother hen: Psalm 17:8, Luke 13:34

God as a pregnant woman: Isaiah 46:3-4
a nursing mother: Isaiah 49:15
a comforting mother: Isaiah 66:13

Sexual Ethics + Women

For a lesbian to attempt to write at all about Christian sexual ethics is to break entirely new ground. There is no precedent for such a statement of presumption.

For centuries women's sexuality, as a whole, has been relative to mens. Women have been the receptacle, the incubator, the womb + not much else. Women's sexuality has been tied to procreation, to meeting men's needs and to the bearing + nurture of children.

What does Lesbianism have to do with all that? Nothing.

For the past fifty years women have been announcing to the world that they want more out of sex than the male's pleasure, and it was not until 1968 that women's announcement that the vaginal orgasm was a myth, was treated with anything but hoots of laughter. The clitoris the seat of pleasure, how ridiculous. Why, any man knew what gave a woman pleasure. All women needed was a good

But the Arab countries knew, and the African natives knew + many Oriental people knew.

For centuries clitoredectomies had been performed on young girls to

as is

Hymns we can use.

292 ~~XX~~ for the world we Sing

(? tune) 5 Come Ye that Love the Lord

6 We thy People praise thee

(4) From all that Dwell Below the Skies

2 changes

293 Glorious things are of the Spoken

7 See the Morning Sun Ascending

8 Holy God we Praise thy name

Dear Ones:

I have just gotten your letter and can only tell you that we are praying for you & for Randy.

One thing I found out when I first came in to UCC was the level of "woman-hating" was tremendous & people would do anything to stop the equality of women. I guess I have been accused dozens of times of "heresy", "dividing the church", "trying to destroy Jesus", etc. Everyone who works for women's equality in UCC - male or female is fair game, no matter how much dedication you have shown. I pray that it will all be decided soon in Randy's & your favor & that God will protect all of you while this is going on. God cares. Tell Randy I said so!

We are coming to Conference - It has been hard to get all the money we need, because they had just recently paid $1500 for us to get to Boston (and this is a church of @ 50. We have been given transportation 1 way if we fly - round-trip if we Greyhound, which we are thinking of doing - since we need to stop in Iowa on the way back & pick up our car & drive it the rest of the way.

It broke off the tow bar when we were going through Iowa City. It's an old car (72) but we have loved it & it has been useful. Besides, I had put a lot of money into fixing it up. Also, we need to stop in Iowa to pick up Sheila's younger daughter to bring back here. So we'll probably bus our way out & back to Iowa & then drive home.

We have Ed. Hougen (Rev.) at our church, who has been on the Inclusive Language Task Force, so this church is very interested. This was probably the first church (in the fellowship) to use Inclusive Language, dating from Nancy Wilson's asst. pastorate here, so the issue is important.

I cannot imagine Randy being brought up on charges. So often when he has wanted to leave that church he has been prevailed on to stay and it seems crazy that after all these years they would do this. They have grown & prospered under his ministry. If they do not want him, send him to the N.E. — WE NEED HIM!! I'll take him c̄ glee. We have churches begging — Syracuse, Worcester, Brookline — so many.

I will call Randy tonight to offer what comfort I can & what support. I will also have a prayer vigil for the 31st & we will pray all day & into the night for him & the church.

Nan & Paula understand these things - they've been there. So, many of the women ministers have. It is good to have friends when these things happen. "Winnnin strength" is a great comfort. I'm glad they're there & sorry that we are not. I love Randy - he knows it. We have gotten close & I'm glad you shared the need c̄ us.

Do you have room-mates for the Conference? Would you like to share a quad or have a couple of added starters? We are looking for way to cut expenses & it would help us & cut expenses for you as well. If not ok., too.

The Balloon thing sounds like it's really "taking off." (No pun intended!)

Wish I had had Grady in my classes at STI! I will be going to seminary in the fall. Have applied at Boston Univ. School of Theology & have a good chance of being accepted. They only want $650.00 for the first term & I may

be able to borrow that from the church & pay back as the term continues. A church member was so grateful I was back that he is making an over + above gift of $2,000 which I think I can borrow against.

Ginny Butler 40 | Mary Gregoire 32

St. Johnsbury, Vt.

Known 3, living tog. 1 year July 1.

Ohio - Head of Episc. Church women.	R.C. taught + CCD. Altar society.
	Father church custodian
Was married, divorced 2 children (4 stepchildren). Came to children -	Never married. No children.
Been out 12 years. Marriage broke up because of her gayness. Still friends. Kids took it well.	About 6 years. Lived at home c parents. (Mother 70, father 75). Now know. Friend ~~for~~ was going to tell them. She told instead. Accepted.
Came to parents. (in 70's)	
Kids in school. Except. school (1), one epileptic in school. Owns business in Vt. (South)	17 yr. old brother - part of family.

Mgt. Consultant
firm in Chi.

College - U. Pitt
Degree Psych & Soc.
Worked - Mgt.

Leases an Inn.
Private Women's
Clubroom road
from Inn.

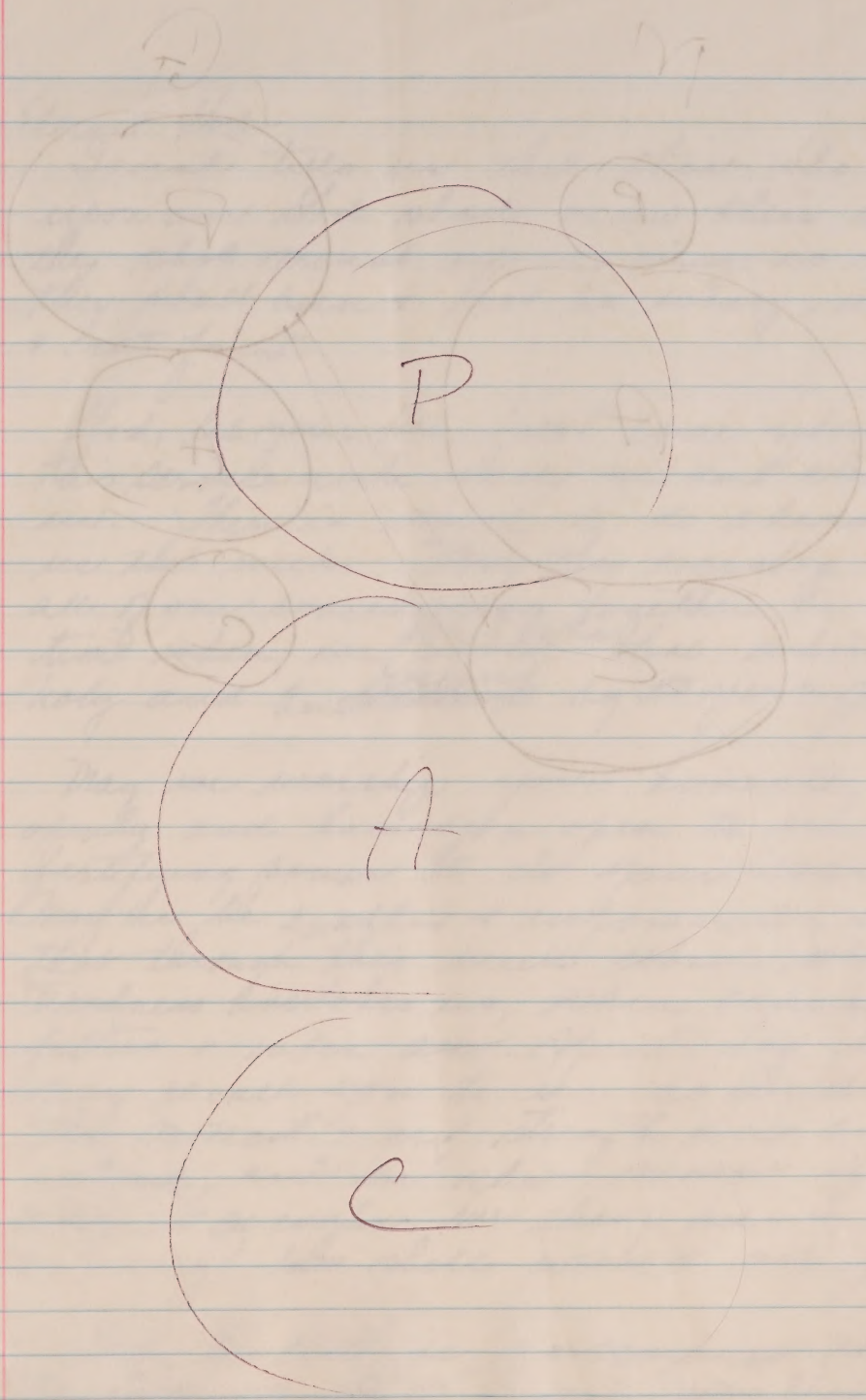
Payroll clerk
At Johnsburg Trucking
8 years.

Working since 16
No college.

Planning on return to
college. Feeling
confinement. Need for
education.

less than 10 people for ceremony

Good sharing of talents & abilities.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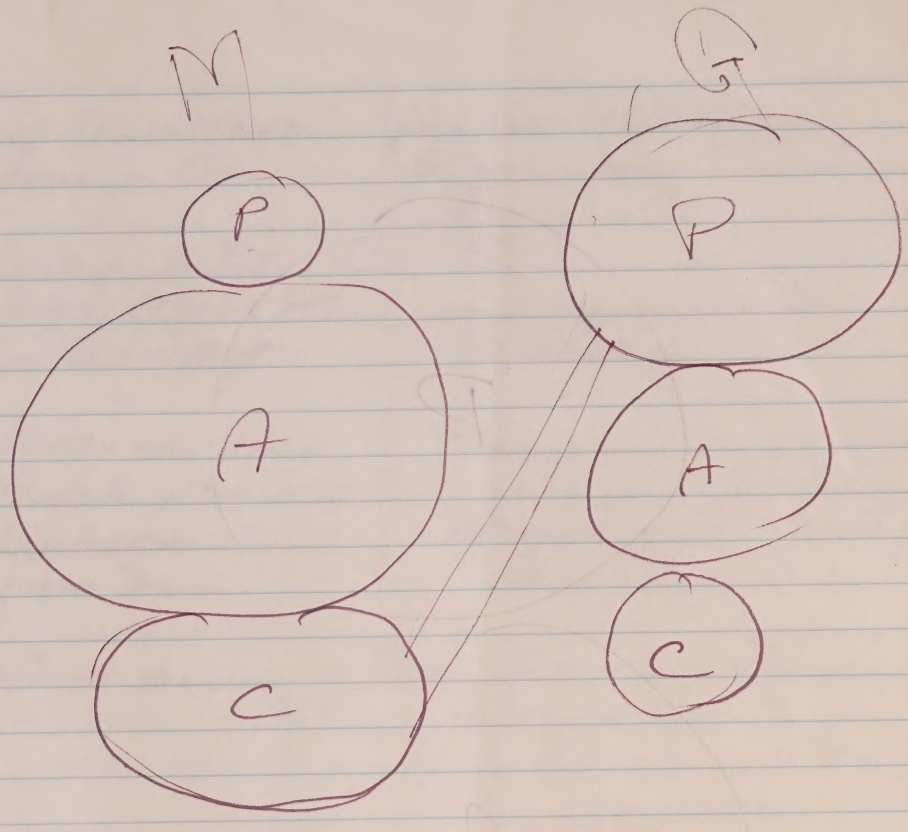
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Eternal God -

Isaiah tells us that those who wait upon our God shall renew their strength; they shal mount up on wings as eagles; they shall run & not be weary, walk & not faint.

God, let your Holy Spirit come upon this service and renew us and strengthen us. There is much to do ahead of us this week. May this worship & all of our worshipping together be a time when we ~~[illegible]~~ [illegible] that which is holy and be ~~[illegible]~~ restored by ~~[illegible]~~ your presence.

May we worship you honestly & openly and have you open to us the fortifying power to do your work. May we be enabled & empowered so ~~that~~ through this week when normal tiredness overtakes us, when courage falters & when ~~our~~ spirits lag, we may recall you to us as we do at this moment & our strength will be restored, and we shall mount up on wings as ~~as~~ eagles, we shall run & not be weary, we shall walk & not faint.

God, be with us now. ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~ ~~attend~~ Through Jesus Christ by ~~whom~~ ~~our~~ lives are redeemed & we are made one to you. Amen.

Russell Nile
23 Newman Rd #3
Malden MA 02148
(Bob Arthur book)

Stan Folsom
800-14 Hyde Park Ave
Hyde Park Ma. 02136
pd. $2.00

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ROCK-AND-ROLL CHILD (3:12)

(Cris and June's first collaboration in songwriting, thanks to Jackie's divine bridge work. They all cut their teeth on rock & roll and that explains a lot. — KF)

On the radio
Hear the rock-and-roll
On the radio
Hear the rock-and-roll
Rock-and-roll child, running wild
Rock-and-roll child, you know I like your style

I love the music
I love to sing the song
Sweet, sweet music
Gonna play it all night long
Rock-and-roll child, running wild
Where ya gonna go, child, why don't you stay awhile?

Just take a chance now
Come on and sing a song
And we will dance now
Maybe baby all night long
Rock-and-roll child, running wild
I love your soul, child, I love to see you smile

Let it stroll, let it stroll, let it rock-and-roll
Let it stroll, let it stroll, let it rock-and-roll
Rock-and-roll child

I feel so happy
I want to lose control
You set my soul free
With your rock-and-roll
Rock-and-roll child

Let it stroll, let it stroll, let it rock-and-roll
Let it stroll, let it stroll, let it rock-and-roll

Whoa . . . soul child
Love, love your style
Play it on the radio
I love the music (play it on the radio)
I love to sing the song
Sweet, sweet music (play it on the radio)
Gonna play it all night long
Rock-and-roll child, running wild

Just take a chance now
Come on and sing a song
And we will dance now
Maybe baby all night long

Let it stroll, let it stroll, let it rock-and-roll
Let it stroll, let it stroll, let it rock-and-roll . . .

Cris Grand Piano, Fender Rhodes, Lead Vocal
June Drums, Electric Guitars
Jackie Bass
C J & J Background Vocals

WHEN ANGER TAKES THE WHEEL (5:37)

It happens to most all of us, the trickeries and treacheries and lowdown lies that blow our minds and send our tempers soaring. It can drive you crazy.

If you hate somethin'
Chances are you fear it
And Fear means Forever-on-the-Wheel

Kill them with kindness
That's what Daddy said
Don't it make you feel hard
When Anger takes the wheel?

When Anger takes the wheel
There ain't no other way to feel
But hard — ooh
Hard-as-they-come

When you feel the kindness leave, you
Find it hard to believe you
Will ever love again

Gonna kill them with kindness
Gonna kill them with kindness
Gonna kill them with kindness
Ain't it hard

Cris Grand Piano, Clavinet, Fender Rhodes, Prophet II Synthesizer, Lead Vocal
June Drums, Electric Guitars, Syn Drum Effects, Fender Bass
Jackie Rickenbacker Fretless Bass
Bonnie Raitt Electric Slide Guitar, Background Vocals
C J & J Background Vocals
Special Thanks to June for one brilliant arrangement and to Bonnie Raitt for moments of your precious time
Respectfully dedicated to Lowell George

SHIP OF FOOLS (4:05)

We sail our lives through Time and Space, subject to the whims of the water and the wind. On our way to Somewhere we sailed through 1978, the Year of the Horse. As Margaret Mead said: "Even though the Ship may go down, the Journey goes on."

Goin' through the motions
It's just like rowin' through the ocean
And the Ship of Fools sails on
The sky's the limit in the long run

Sailing right on course
In the Year of the Horse
The Journey so hard and long

Her sails spread like wings before the wind
You can hear it sing through the rigging
Sail on, Sweet Dreamer, sail on
Don't let them take the wind out of your sails
Don't let them take the wind out of your sails
Faune Sauvage, Bon Sauvage
Faune Sauvage, Bon Voyage

Cris Grand Piano, Lead Vocal, Lead Harmony
June Acoustic 12-String Guitar, "Yokohama Mama" Suzuki Harp
Jackie Cello, Guitarron
C & Jackie Background Vocals (Tag)

ON, JUDAH! (4:32)

Will the wandering tribes ever reach the Promised Land? A whistle in the dark, a gathering of courage, the New Train is calling us Home.

All the cafes on the road
The gas pumps and the cars
The lines upon the highway
And the lines upon the bars
Blind men and the elephant
The more it signifies
There's a new train in the night, on Judah!

There's a new train in the night, on Judah!
Don't give yourself the airs of a dying swan
Throw your loneliness away, there will be a brighter day
There's a new train in the night, on Judah!

The Holy Terrors come for you to take the joy away
You set yourself upon the sea, a stricken stowaway
It's just jihad, Joyrider — and you can get it right
There's a new train in the night, on Judah!

Say yes to the Express — the train leaves at midnight
You can hear the Zephyr singin' soft and low
Purify — I and I, enlighten up your life
See the beacon burning, can't you feel the wheel a-turnin'?

And you know that you're a rounder
A rider on the road
You feel the pressure tighten so you lighten up your load
The midnight train is streamlined, let the
Dream line take you home
There's a new train in the night, on Judah!

Cris Grand Piano, Prophet II Synthesizer, Lead Vocal
June Electric Guitars, Drums
Jackie Fretless Bass
C J & J Background Vocals
Dedicated to the Spirit, the Lion of Judah, with special thanks to T. D. Judah and Bob Marley

NATIVE DANCER (4:27)

When we can hold to ourselves in our solitary confinements, and keep the flame burning in our hearts, the walls will come tumbling down.

Just a situation, with four walls and a floor
She stared at the ceiling, she longed for the door
Strange lands and separation, so far from home
And so far, she's holding her own

The power of the shadow, the wounding of the bright
The music stirs her deeply, she must not lose the light
Electric exploration — trying to come home
And so far, she's holding her own

And Native Dancer is running against the Dark Star
And so far, she's holding her own
Just a stone's throw away from home
She swore she'd do it all alone
She's got nerves of steel

The Wheel of Fortune turns
The candle burns into the night
The unexpected blessing
The victory of light

Icefall isolation
She's on her way back home
And so far, she's holding her own

Cris Grand Piano, Prophet II Synthesizer, Lead Vocal, Harmony
Jackie Cello
June Background Vocal

OLIVIA RECORDS

ABOUT OLIVIA RECORDS

Olivia Records, a national women's recording company, is dedicated to producing fine women's music. Olivia started in 1973 as the collective dream of a handful of women who wanted to create opportunities for women in recording, business, and self-expression that were not otherwise available. With each new album we produce, we see another dimension of the dream realized.

Olivia is part of a growing network of women who are creating alternatives to the traditional methods of musical production and distribution.

We encourage your participation in the development of this new culture and movement. We invite you to join us by attending concerts of women's music, spreading the word about our records, and sending us feedback on our work.—*The Women of Olivia*

Olivia Records
PO Box 12064
Oakland, California 94604

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All songs ©1978 Bird Ankles Music, except "When Anger Takes the Wheel," "On, Judah!" and "Native Dancer" ©1980 Bird Ankles Music. All songs BMI. All lyrics and music by Cris Williamson, except "Rock-and-Roll Child" (Millington-Williamson). You can contact The Dream Machine at PO Box 1234, Bothell WA 98011.

The Dream Machine

STRANGE PARADISE (4:34)

How are we to survive this life sentence?
The Blessing and the Curse —
The Universe is only half as large and half as old as previously thought.

Strange Paradise, seems like there is no choice
Only a pawn in the game
It's all the same
You win and you lose
But still you choose
You know you do — it's up to you

Strange Paradise, ancient Fire and Ice
Making their moves once again
Beginning and end
You win and you lose
But still you choose
You know you do, it's up to you

Stranger in Paradise
Cold and alone
Later and later, now
No place to go
What does it matter now?
Now you are your own home

Paradise, taking your turn
At the throw of the dice in the game
Paradise (I'm just a stranger)
Taking your turn at the fire and ice
Once again

Cris Grand Piano, Prophet II Synthesizer, Mini Korg Synthesizer, Lead Vocal
June Electric Guitar, Crumar Orchestrator
Jackie Fretless Bass
C J & J Background Vocals

LIVE WIRE (4:40)

Beyond vibration, there is nothing.

Sittin' in the sun, baking myself
Taking care of myself like I know you want me to
Dreamin' in the sun, to do what-must-be-done

At night I burn the candle
For you, I'd do anything
I will be your light, and you know I can do
And I can sing in the night
When you think your light is almost fading
Out of sight, in the night, I will come
Here comes the light! Hold on tight!
I'm comin' to you over the wire
Live Wire, caught in the crossfire

Talkin' on the phone to you all alone
Talkin' you Home, right where you want to be
Over the phone, my voice will call you Home

My voice on the phone like a Room of our own
I will not forsake you, I'll take you Home

Cris Grand Piano, Acoustic 6-String Guitar, Prophet II Synthesizer, Lead Vocal
June Acoustic 12-String Guitar, Prophet II Synthesizer, Electric Slide Guitar, Drums
Jackie Bass
C J & J Background Vocals

MARCY (4:06)

Life is always amplified by death. The labor of birthing is no easier than the labor of dying and, for all we know, they are one and the same. The experience of dying paradoxically teaches us how to live. Who can say? Perhaps it is merely a door to a better place.

I can see the sky, Marcy
The moon is riding high . . .
Though the daylight is gone
In the night, the light shines on
There in the moonlight
Deep in a June night

The door is open wide, Marcy
So let your sorrows fly
On the wings of a song
That you've sung your whole life long
Song of your heart-in-flight
Come on home to the light

Home, like a folding of wings
Songs so sweet angels can sing
Singing your heart out for me
Can't you see I'm singing for you?
Sing your heart out for me,
I'll sing for you

Je regarde le ciel, Marcy
La lune se monte d'en haut
Bien que le jour est allée
Dans la nuit c'est illuminée
Voici dans la clair de lune
Profond dans la nuit de Juin

La porte c'est vrai ouverte, Marcy
La tristesse peut voler
Blesse a l'aile de la chanson
Que tu a chanté toute ta vie
Chanson de ton coeur au vol
Viens chez toi, il fait clair

Chez soi comme le pliant des ailes
Chansons si doux les anges les chantent
Chantant de ton coeur pour moi
Est-ce que tu ne pas voir?
Je chante pour toi
Chante de ton coeur pour moi
Je chante à cause de toi

Cris Grand Piano, Prophet II Synthesizer, Lead Vocals
C J & J Background Vocals
French Translation by Karlene Faith

TWISTED LOVE (3:59)

Sometimes the Dream of Life can nightmarishly metamorphose into a feeling rather like being invited to dinner and finding out you are the Main Course.

Twisted love — so many doin' it
Twisted love — they're gonna ruin it
Running amuck, like something gone out of control

Twisted love — it's hard on the spirit
Twisted love — don't let me near it
Only one drop can poison the waterhole

I went to a feast and in walked the Beast
Who sat on my immediate right
There was poison bait on the silver plate
And I knew that I was in for a night
Then the dinner bell rang, and the hunger pangs
Pulled like an undertow
I was the winner
They wanted for dinner
They shouted "Yes you will!"
I shouted "No no no!"

Makes me wanna go
Back to the mountains again
I wanna go where my heart's ever been
Where the seasons change, where my life's arranged

I said no to the dinner show
I said "I hate to eat and run"
I can see what you wanted for me
But I know that I'm not the one
When push comes to shove you know twisted love
Is not a good game to play
You do not score what you came here for
All alone on the shore like a castaway

Cris Grand Piano, Prophet II Synthesizer, Lead Vocal
June Drums, Electric Guitars
Jackie Bass
C J & J Background Vocals

LIVE DREAM (4:29)

And sometimes the Dream of Life is sweet and somehow like flying. The dragons roam the heavens even as the horse ranges over the earth, flying on the ground, defying gravity. Passing tests with flying colors, daring to be seen, learning our lessons well just to keep our dreams alive.

Funny how those moments come
It hits you, your life has changed
Again and again
You learn your lesson
Something still remains

Getting closer to something real
Getting closer to how it feels
To get closer, closer to myself

Live Dream, flying on the ground
Lightning Speed and Amazing Grace
Are moving with the Speed of Sound
And you can mark their passing
By the dragons in the sky
Dragons flying colors
See them passing right before your eyes
See them passing right before your eyes

Their colors will change according to the danger
Getting stranger every day in the Badlands
Dodging and weaving, they keep on believing
That the Promised Land is close at hand
Yes the Promised Land is close at hand

Cris Grand Piano, Prophet II Synthesizer, Lead Vocal
June Drums, Electric Guitars, Syn Drum Effect
Jackie Bass
C J & J Background Vocals
Additional Background Vocals by Eve Conant, Olivia Mendelsohn Jenkins, Jaya Knauft, Terra Nubé, Kamau Witherspoon I, Jasmine Polanski, Munyengé Spencer

Produced by June Millington in collaboration with The Dream Machine.

Engineered by Leslie Ann Jones at The Automatt (San Francisco). Additional recording at Jennifudy Recording (Los Angeles).

Bonnie Raitt appears courtesy of Warner Bros. Records, Inc.

Album Coordinator Judy Dlugacz □ **Graphic Design** Kate Winter □ **Front Cover Photo** Jackie Robbins □ **Back Cover Photos** (left to right) Holly Hartman, Jackie Robbins, Wayne Lewis □ **Insert Photos** Judy Dlugacz (above), Negra Olcese (left and overleaf) □ Thanks to David Rubinson and The Automatt for sharing so graciously. *It made all the difference.* □ Thanks to Judy and Joe for special effects on "Ship of Fools." □ Thanks to Judy Dlugacz for being there every day. □ Most special thanks to Wayne Lewis, second engineer to L.A. "Fingers" Jones. □ *Extra thanks to Karlene, Negra, Jan, the Women of Olivia (Ginny Berson, Liz Brown, Meg Christian, Judy Dlugacz, Sandy Ramsey, Teresa Trull, Kate Winter, Jennifer Woodul), and to all the good souls who understand . . . and to Mel Brooks, for the gift of laughter.*

IMAGINE MY SURPRISE

by Holly Near

I read this book called Women Remembered *put out by Diana Press. It was about these poets and pirates who were woman identified. History books did it again . . . forgot to tell us the truth!*

Imagine my surprise! I love that I have found you
But I ache all over wanting to know your every dream
Imagine my surprise! To find that I love you
Feeling warm all over knowing that you've been alive

Pirates off an Eastern Coast
Women you lived in danger
But I hear your laughter free of petticoats
No need for foolish chivalry
Though you're living in the eighteenth century
You make love to each other on your boats
out on the sea

CHORUS

Lady poet of great acclaim
I have been misreading you
I never knew your poems were meant for me
You lived alone in a quiet den
Pouring passion through your pen
And weeping for your lady lovers
As they safely married men

Rugged women gone before me
Paving paths like pioneers so often all alone
I dreamed of queens and cinderellas
Facing disappointment when I was grown
Facing disappointment when I was grown

CHORUS

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IMAGINA MI SORPRESA

Lei este libro titulado Women Remembered *("Recordando Mujeres") imprimido por Dianna Press. Se trataba de poetas y piratas que fueron lésbianas. ¡Los libros de historia nos engañaron de nuevo!*

¡Imagina mi sorpresa! Amo haberte encontrado
Pero sufro de querer saber todos tus sueños
¡Imagina mi sorpresa! Saber que te amo
Sentir calor adentro al saber que has estado viviendo

Piratas de la costa oeste
Mujeres ustedes vivieron en peligro
Pero oigo sus risas libres de peticotes
No se necesita caballerosidad absurda
Aunque vives en el siglo dieciocho
Se hacen el amor las unas a las otras
en sus barcos en alta mar

CORO

Dama poeta de gran renombre
Te he estado malinterpretando
Nunca supe que tus poemas eran para mí
Viviste sola en tu estudio callado
Derramando pasión por medio de tu pluma
Y llorando por tus mujeres amantes
Mientras ellas a salvo se casaban con hombres

Mujeres tempestuosas que vivieron antes que yo
Abriendo caminos como pioneras tantas veces solas
Yo soñaba con reinas y cenicientas
Encarando la deslusión cuando crecí
Encarando la deslusión cuando crecí

CORO

lead vocal/primera voz: Holly Near
back-up vocals/voces de fondo: Holly Near, Meg Christian
electric bass/bajo electrico: Barbara Cobb
guitarra: Meg Christian
piano/piano: J. T. Thomas
mallet on piano strings/mazo sobre cuerdas de piano: Trudy Fulton

PUT AWAY

lyrics/lettras: Holly Near
music/musica: Jeff Langley

For all of us who have dreamed like weavers, been treated like the helpless, persisted like the tireless, fought like the fearless, and who dare to be strong women even though it has meant (and still means) confinement for so many.

You dressed in gym socks and tennis shoes
So you could ride your bike to school
Your starched white shirt tucked in a skirt
revealed defiance
While matching sweaters were the rule
And while the other girls dressed up
and went to dances
You played mazurkas at home
Your flaming spirit burned its passion
on those ivory keys
Storm but yet a breeze
You were an artist . . . precious artist

CHORUS

Now you're put away
Locked up in a prison
Now you're put away
In a safely padded room
Now you're put away
They say that you went crazy
But we're coming, coming for you

You had your sights on the Olympics
You looked to women who were strong
Amidst the multitudes of fads and teen age idols
You felt the pressure to belong
But in the summer time, you joined the boys
in baseball
Girls were playing games that weren't your own
With nimble grace how you would fly
the field with mighty speed
Always in the lead
You were an athlete . . . graceful athlete

CHORUS

You always passed me in silence
I never reached for your hand
Though someone told me that you liked
to hear my music
I never joined with you to stand
Stand up and fight the myth
condemning you with rumors
Well, I never thought those things of you
But now with time as my heart grows in love
and gratitude
I hope that the rumors were true
Oh dear sweet woman . . . loving women

CHORUS

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ENCERRADA

Para todas nosotras que demos soñado como tejedoras, que demos sido tratadas como desvalidas, que hemos persistido infatigables, luchado temerarias, y que nos hemos atrevido a ser mujeres fuertes aun cuando ello ha significado (y sigue significando) el encierro para fátitas.

Te vestias con medias y zapatos tennis
Para poder ir en bicicleta a la escuela
Tu camisa blanca almidonada metida
dentro de tu falda revelaba desafío
Cuando sueters que hicieran juego eran
los que se usaba
Y mientras las otras muchachas se vestían
e iban a bailes
Tú tocabas mazurkas en tu casa
Tu espíritu ardiente quemaba su pasión
en las teclas de marfil
Tormenta pero sin embargo una brisa
Eras una artista . . . una preciosa artista

CORO

Ahora estás encerrada
Encerrada en una prisión
Ahora estás encerrada
En una celda con candado
Ahora estás encerrada
Dicen que enloqueciste
Pero nosotras vamos, vamos por ti.

Tenías tus ojos en las Olimpiadas
Admirabas a las mujeres fuertes
En medio de la multitud de modas
y de ídolos de juventud
Tu sentías la presión por pertenecer
Pero en el verano, jugabas con los muchachos
béisbol
Las muchachas jugaban juegos
que no eran tuyos
Con ágil gracia, cómo podías volar por el campo
con gran rápidez
Siempre adelante
Eras una atleta . . . atleta gentil

CORO

Siempre me pasabas en silencio
Nunca traté de tocarte
Aunque alguien me dijo que te gustaba oir
mi música
Nunca me uní a tí para desafiar
Para desafiar y luchar contra los mitos
que te condenaban con rumores
Bueno, nunca creí esas cosas de tí
Pero ahora con el tiempo y mientras mi corazón
crece en amor y gratitud
Espero que esos rumores hayan sido ciertos
Oh dulce querida mujer . . . amando mujeres.

vocals/voz: Holly Near
piano/piano: J. T. Thomas
cello/violencelo: Suzanne Vincenza

Eloida G. Hulbert

Timothy Near learned sign from deaf artists, a beautiful language, a stunning art form, a creative communication.

NINA

lyrics/lettras: Holly Near
music/musica: Meg Christian

Women who have censored their lives now are re-discovering themselves by watching their daughters.

CHORUS

Oh Nina, where does your heart take you today
To play with Negra and Rose and Maria
I sadly recall the friends of my childhood
You, my love, bear the fruit of my pain

Do you ride wild horses in Amazon battles?
I rode like a lady—except when alone
I wept for dead soldiers then burned all my journals

CHORUS

Your muscles are shining as you dance with each
other
I wore shiny stockings, I was led to the floor
I learned how to follow but never got married

CHORUS

Nina, my daughter, sometimes I resent you
Your laughter, your lovers, your courage to feel
I was never allowed to love Eloisa
Yet you sleep so warm in the arms of your friends
But as I lie awake and hear your soft pleasure
My resentment fades and I shelter your love
For the outside world makes you cry all too often
And because of you, I too hold a woman tonight

Oh Nina, where does your heart take you today
To play with Negra and Rose and Maria
You will sadly recall your pages of childhood
Women unborn will bear the fruit of your pain

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NINA

Las mujeres que se han auto-censurado, ahora se re-descubren observando a sus hijas.

Nina, adónde te lleva tu corazón hoy?
A jugar con Negra, Rosa y María?
Tristemente recuerdo mis amigas de niña
Tú, mi amor, llevas el fruto de mi dolor

Montas caballos salvajes en batallas amazonas?
Yo montaba como dama, salvo cuando estaba sola
Lloré a los soldados y quemé mis diarios

CORO

Tus músculos brillan cuando bailan juntas
Yo usaba medias largas y me sacaban a bailar
Aprendí a seguir pero nunca me casé

CORO

Nina, hija mía, a veces resiento
Tu risa, tus amantes, tu valor para sentir
Nunca me permitieron querer a Eloisa
Y tú descansas tan tibia en los brazos de tus amigas
Pero mientras duermo despierta y oigo tu dulce
placer
Mi resentimiento se apaga y protejo tu amor
Pues el mundo te hace llorar demasiado
Y por ti, yo también tengo una mujer esta noche

Nina, adonde te lleva tu corazón hoy?
A jugar con Negra, Rosa y María?
Tu recordarás tristemente tu niñez
Y mujeres sin nacer cargarán tu dolor

lead vocal/primera voz: Holly Near
back-up vocals/voces de fondo: Holly Near, Meg Christian, Teresa Trull
electric bass/bajo electrico: Barbara Cobb
guitars/guitarras: Meg Christian, Teresa Trull

LADY AT THE PIANO

lyrics/lettras: Holly Near
music/musica: Jeff Langley

It's the Happy Hour . . . and a lady at the piano in a long black gown plays the requests of well-dressed drunks. I often wonder what is behind those false eye-lashes and red painted lips.

There's a club down on the avenue
where the hustlers come to jest
And a lady at the piano who can play
all their requests
But she grows weary of the standards
so she sings her own refrain
Until Joe, the noisy bartender, starts in to complain

Lady it seems, you write a pretty melody
But your words are too full of pain
People come to be entertained
They don't want to see you act as they are
so be a star
Be sparkle, be glitter, be taller, be thinner, be sure

One night the club was empty,
the world series kept them home
So the lady at the piano got to play there all alone
A group came in 'round midnight
and stayed the whole night long
For the first time someone listened
to her very special song

Woman it seems, you write a song as if just for me
You spill my life on the floor
Then you shine a light on the door
Don't let them make you weaken and bend
come sing again
Be honest, be giving, remember we're singing
with you
And the lady said "I do"

But I can't seem to see why now and then
I go out to see a movie
When the hero is never me so I write
all this angry poetry
They keep requesting those love songs
They're called "good old fashioned love songs"
He and she and a baby make three
I swear they're making crazy people out of me
That club is making crazy people out of me

Well, the lady is still at the piano
but the clientele has changed
You don't see the noisy hustlers coming after game
The bartender's name is Sophie
and the bouncer's name is Jane
And the lady, the lady, is still at the piano
Will never be the same.

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DAMA QUE TOCA EL PIANO

Es la hora del cocktail en un bar . . . y una mujer de traje negro y largo interpreta al piano lo que piden elegantes borrachos. A menudo me pregunto que esconden esas pestañas postizas y esos labios pintados.

Hay un club en la avenida donde los buscavidas
vienen a disfrutar
Y una dama en el piano toca lo que le piden
Pero se cansa de la misma cosa así que canta
sus propias letras
Hasta que José, el cantinero gritón,
empieza a quejarse

Dama, parece que usted compone una linda melodía
Pero sus palabras hablan mucho de dolor
La gente viene a entretenerse
Ellos no te quieren ver actuar tal como ellos son,
así que sé una estrella
Sé brillante, sé resplandeciente, sé más alta,
mas delgada mas segura
Una noche el club estaba vacío, los juegos
mundiales los entretuvieron en casa
Así que la dama sentada al piano tuvo que tocar
para ella sola
Un grupo llegó a medianoche y se quedó
toda la noche
Por primera vez alguien escuchó su
muy especial canción

Mujer, parece que tú escribes una canción
cual si fuera solo para mí
Derramas mi vida en el suelo
Y entonces brilla tu luz en la puerta
No dejes que te debiliten y cambien,
ven canta otra vez
Se honrada, se generosa, recuerda
que cantamos contigo
Y la dama dijo "Yo sé"

Pero no sé porqué de vez en cuando
voy a ver una película
Donde el heroe nunca soy yo así que escribo
toda esta poesía rabiosa
Y sigen pidiendo esas canciones de amor
Las llaman "canciones de amor de antaño"
El y ella y el bebé hacen tres
Juro que me están volviendo loca
Ese club me está volviendo loca

Bueno, la dama todavía esta sentada al piano,
pero la clientela ha cambiado
No se ven mas buscavidas persiguiendo
una conquista
La cantinera se llama Sofía y la apagabroncas
Juanita
Y la dama, la dama sentada al piano
Nunca será la misma!

vocal/voz: Holly Near
electric bass/bajo electrico: Barbara Cobb
drums/tambores: Linda "Tuf" Tillery
piano/piano: J. T. Thomas

FIGHT BACK

by Holly Near

Approximately 1 out of every 3 women will be raped in her lifetime. In 1977 in Kansas City, 90% of women killed as a result of domestic violence had called the police about such violence more than 5 times. Of women who do fight back, 45% get totally free. Of those who don't get free, only 9% get injuries more severe than bruises. Of women who don't fight back, over 50% receive injuries more severe than bruises. (Statistics obtained from Denver Institute on Sexual Assault, L.A. Commission Against Assault Against Women.)

By day I lived in terror
By night I lived in fright
For as long as I can remember
A lady don't go out alone at night
No, a lady don't go out alone at night

But I don't accept the verdict
It's an old one anyway
Cause now a days a woman
Can't even go out in the middle of the day
No, can't even go out in the middle of the day

CHORUS

And so we've got to fight back!
In large numbers
Fight back!
In large numbers
Together we can make a safe home
Together we can make a safe home

Women all around the world

Every color, religion, and age
One thing we've got in common
We can all be battered and raped
We can all be battered and raped

CHORUS

Some have an easy answer
Buy a lock and live in a cage
But my fear is turning to anger
And my anger is turning to rage
And I won't live my life in a cage — no!

CHORUS

By day I lived in terror
By night I lived in fright
For as long as I can remember
A lady don't go out alone at night —
Fight back!
A lady don't go out alone at night
Fight back!
A lady don't go out alone at night
Fight back!

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DEFIENDETE

Una de cada tres mujeres será violada en su vida. En 1977 en la ciudad de Kansas, 50% de las mujeres que murieron como resultado de violencia doméstica habían reportado dicha violencia a la policía más de cinco veces. De las mujeres que se defienden y pelean, 45% se libra del ataque. De las que no se libran del ataque, solo el 9% sufre heridas graves. De las mujeres que no se defienden ni pelean, más del 50% sufre heridas graves. (Estadísticas del Instituto de Asalto Sexual de Denver y de la Comisión contra el Asalto a Mujeres de Los Angeles).

De día viví el terror
De noche viví con miedo
Desde que tuve uso de razón
Una mujer, no podía salir sola por la noche
No, mujer, no salgas sola por la noche

Pero yo no acepto esa frase
Ese es un dicho viejo de todos modos
Porque hoy en día
Una mujer no puede salir sola a la calle
Ni siquiera al mediodía
No, una mujer no puede salir ahora ni siquiera al mediodía

CORO

Y es por eso que tenemos que defendernos
En grandes números
Defendernos
Ya no puedo luchar sola
Defendernos
En grandes números
Juntas lograremos un hogar pacífico
Juntas lograremos un hogar pacífico

Mujeres del mundo entero
De diferente color, religión y edad
Tenemos una cosa en común
Podemos ser golpeadas y violadas
Podemos ser golpeadas y violadas

CORO

Algunas tienen una respuesta fácil
Compra un candado y enciérrate en una celda
Pero el miedo se me está volviendo ira
Y la ira se me está volviendo furia
Yo no quiero vivir mi vida en una celda

CORO

De día viví el terror
De noche viví con miedo
Desde que tuve uso de razón
Una mujer no podía salir sola por la noche
No, mujer, no salgas sola por la noche
¡Defiéndete!
Mujer no salgas sola por la noche
¡Defiéndete!
Mujer no salgas sola por la noche
¡Defiéndete!

vocal/primera voz: Holly Near
congas/congas: Carolyn Brandy

RIVERBOAT

by Holly Near

This is a new "Hang In There" for myself, 'cause sometimes I want to give up. For me, the Riverboat is whoever/whatever is sustaining me. The sparkling water is the temptation to get rich and famous, and live on a Pacific Island with a personal masseuse, a vegetarian cook and a lover. The mud is temptation's true face . . . the loneliness, dissatisfaction, alienation, dishonesty and bad times that go along with the "BIG" dream. The storm? I'm still trying to figure out where it all began. But Riverboat is not meant to be profound . . . only fun.

CHORUS

I ain't gonna step down off of that riverboat
Ain't gonna step down off of that riverboat
Cause if I step down off of that riverboat
I don't think that I'm gonna float
Cause there's mud just below that sparkling water
Yes, there's mud just below that sparkling water
And it's soft soft deep and warm
Settled 'neath the river once in a storm
Mud just below that sparkling water

Once I had a daughter strong and fine
Grew up and said she didn't want to be mine
I said I understood and I felt the same
Now she runs a school for girls
Each one tougher than a redwood burl
They're growing up stronger than the world into which they came

CHORUS

When oh when will I ever learn
It's not just fire that makes me burn
It's not just ice that cools my flaming skin
But if I give up it will cook me good
And that ain't the road to sisterhood
Where I'm going ain't the same as where I've been

CHORUS

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BARCO

Esta es para mí una nueva "Hang in There" ("Mantente en Pie", canción de Holly), porque a veces quiero darme por vencida. Para mí el bote es todo cuánto me da apoyo. El agua burbujeante is la tentación de ser rica y famosa, y vivir en una Isla del Pacífico con una masajeadora privada, una cocinera vegetariana y una amante. El barro es la cara real de la tentación . . . soledad, insatisfacción, alienación, falta de honestidad y malos ratos que a menudo van de la mano de los "GRANDES" sueños. ¿La tormenta? Aún estoy tratando de imaginarme dónde es que comenzó todo. Pero "Riverboat" no debe considerarse profunda . . . simplemente divertida.

CORO

No me voy a bajar de ese barco
No me voy a bajar de ese barco
Porque si me bajo de ese barco
No creo que voy a flotar
Porque hay lodo debajo de esa agua brillante
Sí, hay lodo debajo de esa agua brillante
Y es tan suave, profunda y tibia
Que se asentó bajo el río una vez en una tormenta
Lodo debajo del agua brillante

Una vez tuve una hija fuerte y fina
Creció y me dijo que no quería ser mía
Le dije que entendía y que sentía igual
Ahora tiene una escuela para niñas
Cada una más fuerte que un árbol
Están creciendo más fuertes que el mundo que las vió nacer

CORO

Cuándo, oh cuándo, voy a aprender
No es sólo el fuego, el que me hace arder
No es sólo el agua la que alivia mi ardiente piel
Pero si me doy por vencida me cocerá de verdad
Y ese no es el camino hacia la hermandad
Donde voy no es igual que de donde vine

CORO

lead vocal/primera voz: Holly Near
overdubbed vocals/voces de fondo: Holly Near, Meg Christian
electric bass/bajo electrico: Barbara Cobb
guitars/guitarras: Meg Christian
wooden spoons/chucharas de palo: Trudy Fulton
audience/audiencia

● ● ●

MOUNTAIN SONG / KENTUCKY WOMAN

by Holly Near

Inspired by The Dollmaker *(Harriet Arnow) and by* Hillbilly Women *(Kathy Kahn).*

I have dreamed on this mountain
Since first I was my mother's daughter
And you can't just take my dreams away—not with me watching
You may drive a big machine
But I was born a great big woman
And you can't just take my dreams away—without me fighting

This old mountain raised my many daughters
Some died young—some are still living
But if you come here to take our mountain
Well we ain't come here to give it

I have dreamed on this mountain
Since first I was my mother's daughter
And you can't just take my dreams away—not with me watching
No you can't just take my dreams away—without me fighting
No you can't just take my dreams away

CHORUS

Kentucky woman, Appalachian dream
I hear your voice in the morning
As you stand so strong and shining before the mighty man
As he tries to bring you down with his money

Born a miner's daughter, you have seen the night
The darkness of survival in the broad day light
Your sister went to Detroit and your brother went to war
You stayed home to battle with strip mining

CHORUS

Machines you use are noisy, the air you breathe is dust
You hate the thought of striking but you know you must
The hours that you're working are much higher than your pay
While the factory owner plays in Puerto Rico

CHORUS

I have dreamed on this mountain
Since first I was my mother's daughter
And you can't just take my dreams away—not with me watching
You may drive a big machine
But I was born a great big woman
No you can't just take my dreams away—without me fighting
No you can't just take my dreams away

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CANCION DE LA MONTAÑA / MUJER DE KENTUCKY

Inspirada en The Dollmaker *("La Hacedora de Muñecas" de Harriette Arnow) y en Hillbilly Women ("Las Montañesas" de Kathy Kahn).*

He soñado en esta montaña
Desde que primero fuí la hija de mi madre
Y no me puedes quitar mis sueños—no mientras yo esté vigilando
Puedes manejar una gran máquina
Pero yo nací grande y fuerte
Y no me puedes quitar mis sueños—no sin que yo pelée

Esta vieja montaña crió a mis muchas hijas
Unas murieron jóvenes—algunas viven aún
Pero si vienes aquí a quitarnos nuestra montaña
Pues no estamos aquí para darla

He soñado en esta montaña
Desde que primero fuí la hija de mi madre
Y no me puedes quitar mis sueños—no mientras yo este vigilando
No, tú no me puedes quitar mis sueños—sin que yo pelée
No tú no me puedes quitar mis sueños

CORO

Mujer de Kentucky, sueño del Appalachia
Oigo tu voz en las mañanas
Cuando te paras tan fuerte y brillando frente al hombre poderoso
Mientras él trata de destruirte con su dinero

Hija de minero, tú has visto la noche
La oscuridad de la vida en plena luz del día
Tu hermana se fué a Detroit y tu hermano a la guerra
Tú te quedaste a luchar contra el minerajo a tajo abierto

CORO

Las máquinas que usas hacen ruido, el aire que se respira es polvo
Odias la idea de la huelga pero sabes que hay que hacerlo
Las horas que trabajas son muchas más de las que ganas
Mientras el dueño de la fábrica juega en Puerto Rico

CORO

He soñado en esta montaña desde
Que primero fuí la hija de mi madre
Y no me puedes quitar mis sueños—no mientras yo este vigilando
Puedes manejar una gran máquina
Pero yo nací grande y fuerte
No, tú no me puedes quitar mis sueños—sin que yo pelée
No, tú no me puedes quitar mis sueños

vocal/voz: Holly Near
electric bass/bajo electrico: Barbara Cobb
guitars/guitarras: Meg Christian

YOU BET

lyrics/lettras: Holly Near
music/musica: Meg Christian

Love is political!

If I only had a dollar I'd spend it with the women
Who sing to me sweet melodies of women loving
Songs with room for growing that show us where we're going
So caringly, that dare me to grow up fighting strong

CHORUS

You bet I sing love songs
Songs that carry me along
Through fearful times and tender times
Songs of motherlove
Songs of my lover's love
Singing the songs of loving myself

If I only had an hour I'd spend it with the women
Who live the lives, the fighting lives
The lives that inspire the songs of women working
Fighting for our senses courageously
Preparing me for battles that are yet to be won

CHORUS

Linger on the details
The part that reflects the change
There lies revolution
Our everyday lives, the changes inside
Become our political songs

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TE APUESTO

El amor es político.

Si solo tuviera un dolar para gastar con las mujeres
Que cantan dulces melodias de mujeres amantes
Canciones con espacios para crecer que nos enseñan donde vamos
Con tanto cariño, que me empujan a crecer peleando fuertemente

CORO

Te apuesto que canto canciones de amor
Canciones que me ayudan a seguir
A través de tiempos de miedo y de tiempos de ternura
Canciones de amor de madre
Canciones de amor de mi amante
Cantando canciones de amarme a mí misma

Si sólo tuviera una hora, la pasaría con las mujeres
Que viven las vidas, las vidas de lucha
Las vidas que inspiran canciones de mujeres que trabajan
Luchando por nuestros sentidos valientemente
Preparándome para las batallas que aún quedan por ganar

CORO

Medita sobre los detalles
Donde se reflejan los cambios
Ahí vive la revolución
Nuestras vidas diarias, el cambio interior
Se convierten en nuestros cantos políticos

lead vocal/primera voz: Holly Near
back-up vocals/voces de fondo: Holly Near, Meg Christian
electric bass/bajo electrico: Barbara Cobb
drums/tambores: Linda "Tui" Tillery
guitar/guitarra: Meg Christian
piano/piano: J. T. Thomas
finger cymbals/platillos: Trudy Fulton

Cathy Cade

ROCK ME IN YOUR ARMS

lyrics/lettras: Holly Near
music/musica: Meg Christian

This song was really hard for me to sing. Thank you, J.T. and Meg for staying with me.

Won't you write a melody for me, pretty woman
I need a little song in the middle of the day
Won't you write a melody
Just a simple melody
To rock me in your arms so far away

CHORUS

Rock me in your arms so far away
Rock me in your arms so far away
I send you the words
I send you the dreams
But one thing missing to me it seems
So won't you please find a melody
To rock me in your arms so far away

Won't you write a melody for me, pretty woman
I need a little song in the middle of the day
Won't you write a melody
One that brings you close to me
To rock me in your arms so far away

CHORUS

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MÉCEME EN TUS BRAZOS

Me costó mucho cantar esta cancion. Gracias J.T. y Meg por acompañarme.

Porqué no escribes una melodía para mí, linda mujer
Necesito una cancioncita al mediodía
Escríbeme una melodía
Solo una simple melodía
Para mecerme en tus brazos desde allá

CORO

Méceme en tus brazos desde allá
Méceme en tus brazos desde allá
Te mando las palabras
Te mando los sueños
Pero lo que me falta es una cosa
Así que por favor, encuéntrame una melodía
Para mecerme en tus brazos desde allá

Porqué no escribes una melodía para mí, linda mujer
Necesito una cancioncita al mediodía
Escríbeme una melodía
Una que te acerque a mí
Para mecerme en tus brazos desde allá

CORO

vocals/voces: Holly Near
piano and melodica: J. T. Thomas

AFFIRMATIONS

NEWSLETTER OF THE WOMEN OF THE BOSTON-AREA THEOLOGICAL SCHOOLS (MAYBE)

VOLUME TEN NUMBER TWO DECEMBER 1982 ISSN 0162-8038

No, AFFIRMATIONS is not dead ... yet. And personally as well as politically, I for one do not want to see this newsletter breathe its last breath. We may be gasping quite a bit these days but the spirit and the courage of women committed to justice and faith throughout the Boston area is vitally alive and present for those with eyes to see and ears to hear; people like Kip Tiernan, Sarah Small and Delores Pickett in Roxbury, Donna Finn and Doreen Powell in Dorchester, and a host of women throughout the many theological schools and centers here in Boston. These women create the way to keep on going come what may because they must. AFFIRMATIONS is in much the same situation.

Let me tell you why this is the first issue of a newsletter which for the last nine years has been published on a regular basis. Read thoughtfully for this is our story, a part of our herstory which should not soon be forgotten.....

In the spring of 1981, the Women's Theological Coalition withdrew from the BTI due to an apparently unresolvable "divergence in priorities and values between the WTC and the (BTI) Executive Committee." Throughout 1981-82, the newly structured WTC worked to develop new modes of functioning and sponsored a year long program of presentations by women faculty in the BTI in their respective theological disciplines. AFFIRMATIONS was published for the WTC out of the Anna Howard Shaw Center at BUSTh through a cooperative arrangement and edited by Corinne Colman. Forces and systems beyond these women's dedication inched their way into the story slowly and methodically. By the end of the 81-82 school year, there were six active members of the WTC (three-quarters of whom were not returning in the fall) and the Shaw Center was in open struggle with the BUSTh administration for its survival. The outlook, beginning fall 1982, was grim.

Our Bodies Ourselves/CPF

continued page 2 .....

AFFIRMATIONS NOT DEAD YET!
continued from page 1

Two women from the 1981-82 WTC returned and the Shaw Center was frozen including the work-study jobs and the budget in which the AFFIRMATIONS money was temporarily residing. Mail was coming in requesting information, new & renewed subscriptions, material to be published and thankfully no bills! An informal gathering of women from BTI schools resulted in women expressing interest and support but also reservations about how to proceed. We continue to try to release the funds from BUSTh and meet ongoing resistance which I believe stems from the high level of distrust and political conflicts related to incidents of injustice within the school.

So here we are with a high and increasing need for continued networking in the face of rising global, national and institutional policies which further constrict women from pursuing their goals and defining their realities. And we can create the way because we must. As the recipient of this inheritance, I note and urge the following:

1) the tasks involved in publishing this newsletter are more than this individual can take on by herself voluntarily, we need a small group willing to take on the responsibility.

2) the value of AFFIRMATIONS lies in its bringing women together to continue naming and maintaining our struggle for justice & peace.

In other words, we gotta keep on going on and we'd better do it together if we want our going to keep on. We need money, we need your contributions of works, we need your time, we need your energy and mostly we need our collective courage to take the step beyond the place we thought we could go. Come on, let's go!

Jennifer Kerby

happenings

BTI LESBIAN CAROLING PARTY for faculty, students, alumni and friends on Sat., December 11th at 8 pm. B.Y.O. to 8 St Mary Rd Cambridge. For more info, call Susan at 354-7316.

BOSTON WOMEN'S ORDINATION CONFERENCE LECTURE SERIES: Fri., January 14th--Can Men and Women Have the Same God; the mandate for women's liberation in scripture. Pauline Turner of B.C. and Bernard Cooke of H.C. $3.50, 7:30 pm at the Paulist Center, 5 Park St. Call 646-3320 for more info.

WOMANSPIRIT CELEBRATIONS are monthly liturgies sponsored by the Women's Theological Center. The next one is Sun, January 9th at 4:00 pm, located in Marion Hall at Emmanuel College on The Fenway. For details, call 277-1330 on Wed & Fri.

CPF

Need Help getting your act together?

SYLLABI/BIBLIOGRAPHY SERVICE AT EDS!!! From courses on women and religion taught over the past 5 or 6 years are available from the Women of EDS. For a complete listing and price info, send a stamped, self-addressed envelope to Anne Gilson, Resources Coordinator, EDS.

A NEW BOOK on The Women of Early Methodism written by Dr. EK Brown is available at pre-publication costs ($16.50) by ordering now!! Contact Dr. Brown at BUSTh, 353-3073.

"GETTING BEYOND AN ABORTION" a new guide for all "who for personal, professional and political reasons are concerned about the issue of abortion." Send $3.95 (payable by check or money order) to: Diana Carter, M.S./P.O. Box 2230/Glen Ellyn, IL 60137

COMPUTERIZED FEMINIST MAILING LISTS available at low cost, zip-coded for bulk mailings, target groups by location, interests, etc. More information available through NWML/1195 Valencia St./San Francisco, CA 94110 or call (415) 824-6800.

WIRE: Women's International Resource Exchange provides published and unpublished accounts and analyses by and about women in the Third World, emphasis on low cost reproduction & distribution. Contact-WIRE/2700 Broadway/New York, NY 10025 (212) 666-4622

WOMEN MOVING CHURCH, a 28 pg tabloid including reflections, poetry, music, feminist liturgies and analyses. Send check for $3.50 plus 25% for postage to: Women Moving Church/Center of Concern/3700 13th St. NE Washington, D.C. 20017.

now being compiled: Guide to Media on Reproductive Rights. Organizers presently need your help and information on films, videotapes and slideshows on reproductive rights and related topics. Contact-Abigail Norman/Media Network/208 West 13th St/New York, NY 10011.

ANDOVER-NEWTON WESTON GORDAN-CONWELL BOSTON UNIVERSITY

EPISCOPAL BOSTON COLLEGE HARVARD HOLY CROSS ST JOHN'S

Women Staff, Students, Faculty & Administrators:

Send in announcements of your collectives and caucuses, your activities and programs, your $$ contributions, your ideas and poetry. We need each other here and now so as Ma Bell says: Reach out & touch someone!

What's Happening???

TechSpeak
Reflections on a Potentially Unifying Issue

written by Jane B. Blood

TechSpeak is my term for the exclusive use of any of the dialects, idioms, personal metaphors, disciplinary terminologies, all the many languages of life, verbal and non-verbal. TechSpeak is insistence that one's self-expression is the "correct" form of expression. The common languages of TechSpeak in professional religious work today are probably PsychSpeak and SpiritSpeak, not the LitSpeak and Bible-Speak primary until mid-century.

My own TechSpeak got me in trouble once in divinity school. I was talking about a scriptural passage when a psychologist suggested I stop using "lit crit." Without realizing it I was using what to the other person was an unfamiliar metaphor, a distancing expression. The incident was a misunderstanding of a sort that can be avoided if those of us with specific disciplines, ethnic, personal or other metaphors can recognize, share, even translate for each other the ways we express ourselves.

In our day, once again in history, we "dream of a common language."* We seek a common language because we find ourselves in a babel of TechSpeak, building structures and systems that are rightly focused on specific tasks but of severely limited use. The common language we seek will emerge not by denying the power of anyone's language or metaphor but by reconciling the best of many metaphors into new expressions of reality.

Today's professional religious systems and metaphors have moved dangerously far from their roots in original story-telling forms. As women especially, in order to survive, even to hope to flourish, we must listen to each other, reconcile with each other on the basis of shared concerns, keep trying to clarify our understandings of the varying metaphors which, unless we hear each other, can turn us against each other or, at best, separate us.

Recently, I was at a meeting of Black, Third World and white women. We were brainstorming topics for a conference. A Black woman cautioned that we were tending toward white middleclass expressions for the problems of life. I asked her how Black women might describe life problems. She replied with "trials and tribulations." I am a middleclass WASP. My mother sometimes used that expression. Another of her favorites was to describe a dubious idea as a "snare and delusion.

I know that because of my race and class I am part of the trials and tribulations, the snares and delusions of Black and Thrid World women. I'm sure, though, that exploring everyday language through sharing our <u>own</u> experiences can bring us closer to finding common ground in our experiences as women, whether the issues are of race, class, religion, or personal need. Then we can hear each other and reach those whom we wish to have hear and understand what we're saying.

*Adrienne Rich, <u>The Dream of a Common Language</u>, (W.W. Norton Co. Inc., 1978), pp. 7-9.

Jane Blood is a writer and member of the Feminist Theological Institue.

Affirmative Action/Civil Rights Lawsuit

Nancy Richardson, former Director of Student and Community Life at BUSTh and presently teaching at EDS and co-directing the Women's Theological Center, will go to court on Monday, December 6th in her continued pursuit of justice. The lawsuit is directed against the Dean of STh and the Trustees of B.U. and resulted from the Dean firing Nancy because of her vocal support of women's rights, racial justice and affirmative action in hiring by the university. Receiving no response from her attempts to resolve the injustice within STh and B.U. procedures, Nancy filed a complaint in civil court. Now, over a year later due to repeated attempts on the part of B.U. to delay the trial, the case will be heard by a jury trial at Suffolk County Superior Court.

YOUR SUPPORT IS VITALLY NEEDED!!

This lawsuit is important not only to the functioning of the particular institution of BUSTh but also to the strengthening of affirmative action effectiveness and civil rights enforcement at a time when the New Right is leading out serious attacks on these crucial efforts to achieve social and economic justice in our country today.

HERE's WHAT YOU CAN DO:

**Attend the trial procedings; the courthouse is located behind the big, curved complex across Cambridge St. from the Government Center T-stop. Call April (days) 734-1300 x503.

**Send $$$$$ to Boston-Cambridge Ministries in Higher Education Legal Expense Fund. LAWSUITS COST BIG BUCKS and you can believe that B.U. has money to foot their bill. Any and every amount you can donate is helpful and tax-deductible! Why not give a gift of money to an important cause as a Christmas present?!

**SPREAD THE NEWS by announcing the trial in your parishes, your classes. Ask for donations from groups with which you are affiliated.

THANK YOU FOR YOUR SUPPORT--THE COMMITTEE FOR JUSTICE AT BUSTh

An excerpt from Carter Heyward's The Redemption of God; A Theology of Mutual Relation, University Press, Washington D.C., 1982

My anger burns for justice. And it is time. We are ready to learn by doing what we are afraid to think about, because we know already that to touch is to mend brokenness, and that our tender rage may raise the dead.

p. 149

AFFIRMATIONS is the newsletter of the women of the nine Boston-area theological schools.

Opinions represented in this newsletter are those of the individuals submitting articles and announcements; in no way are these opinions seen as representative of the schools of the BTI. All opinions are welcome and encouraged, critical and constructive debate is vital to our struggle.

Material should be signed when submitted. Names will be withheld upon request.

At present, due to vast uncertainties, AFFIRMATIONS will be published when women submit articles and other material and when women can put it together. Continued publication also depends on our financial situation. Contributions are welcomed, make checks payable to AFFIRMATIONS.

Phone: (617) 522-7197
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Workbook/CPF

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